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THE QUEST FOR EXPERIENCE IN WORSHIP

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BY

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INTRODUCTION

THE QUEST

An interesting addition has appeared recently in the "table talk" of ministers at their professional gatherings—those informal conversations that reveal their immediate interests more accurately than do formal addresses. A generation ago the outstanding question was, "What have you been preaching recently?" Later another question forged to the front, "What are you doing with your young people now?" In these days a third is heard with increasing frequency, "What changes are you making in your order of worship?" a question ordinarily asked to open the way for the questioner to tell what he is doing.

The older men remember when the minister's one concern for his Sunday morning service was his sermon. As for the worship, he expected to follow the traditional type of his denomination, whatever it might be—hymns, Scripture, "the long prayer" that travelled the beaten path; or an authorized ritual. In these days, however, an ever-increasing number are especially interested in the non-sermonic portions and are seeking ways to improve them. A new pastor used to signalize his advent by forming a new society of some sort. To-day he is more apt to mark it with a new order of worship. In the good old

times the order of service gave no concern to the minister exchanging pulpits with another. He knew what to expect: a duplicate of his own. Now he arrives early, asks for the Order of Service, scans it eagerly for innovations, calls for a deacon or the chorister to "coach" him, and heaves a sigh of relief at the close if he has come through without "fumbling" more than once.

The inclination to modify ways of worship is by no means limited to ministers. Laymen show it and dare to take more liberties than the preachers. How the old-fashioned "Introductory Exercises" of the Sunday school have been changed, with a different style for each department! Young people's societies reveal varieties in worship, all the way from the most stately ritual to something so informal as to seem irreverent. In boys' and girls' organizations devotions often are conducted in a manner that bewilders their elders; while the "quiet hour" of a women's convention makes a minister say under his breath, "I would not dare attempt that." Discussions on ways of worship are the order of the day, everywhere from the British Parliament, stirred by Prayer Book debates, to the New England country church divided over the choice of a hymn book.

All this is due not to a spirit of restlessness or a craving for novelties but to a very deep and widespread feeling that our worship could be and should be made more genuinely expressive and more uplifting. That so many ministers and even more laymen are eager to make their leadership of public worship more inspiring is one of the encouraging signs of the times.

What of these experiments, some foolish and futile though well intentioned; others fortunately wise and rewarding? Will they prove on the whole satisfactory? If they are altogether the creation of individual inward impulse, not much of permanent value can be expected. Subjectivity goes astray so easily. No inventor or laboratory research worker ignores the efforts of others in his line. He considers their attempts carefully lest he duplicate their failures and that he may begin where they left off. In the realm of worship, however, many are working in the dark. Their experiments are made without much knowledge of the ways of worship that others follow. If the range of their observations could be wider, the results of their independent and original experiments would have greater value.

My aim in this book is to enable such to see "how the other half" worships. If the thought had been to supply forms which could be adopted bodily, its scope would have been limited, for little such material is available. Moreover, the book's value would be questionable. Imitating forms is dangerous. They are apt to become "whited sepulchres full of dead men's bones." Instead of this, to discover the spirit that created these forms and vitalized them has been my constant effort. Instead of stamping the worship of the Eastern churches as cold and lifeless formalism, I have tried to find and feel and reveal that spirit of worship that kept alive their Christian faith and hope during the thousand years under the iron heel of Moslem rule, and which now sustains the Russian church, facing a more dangerous hostility.

Instead of flouting the Roman ritual as the embodiment of superstition, I have asked myself, "What in it aroused devotion and loyalty unsurpassed during the centuries when the preacher's voice was seldom heard?" Instead of casting on to the junk heap forms forged in the fires of the Reformation, I have endeavoured by analysis to discover the composition which prevented their destruction and left them highly tempered and enduring.

Such knowledge alone, however, will not enable the experimenter of to-day to discover the best ways of worship for those whom he is leading. Worship must be an experience; but of all expressions it most readily lends itself to mechanical repetition, easily remaining that and nothing more. To become real experience it must recognize the spirit of its day and generation; it must meet in some way the convictions and aspirations of its own age, and supply its needs. So, with my ear to the ground, I have endeavoured to detect the trend of the times and report whither men are marching, what this age seems to be seeking and what will satisfy, in the realm of worship, its desires and needs.

All this I do, not as "an authority," nor as one wiser than his fellows, but as a comrade with them in this quest for experience in worship. .

My quest has led me not only to examine liturgies and read books, but also to attend services and confer with leaders. For example, to write the first chapter on "The Way of the Eastern Churches," besides studying the Eastern liturgies, I attended the services of the Russian, the Greek, the Albanian, the

Syrian, and the Ukrainian churches of the Orthodox group; the Gregorian and the Assyrian (Monophysite) of the Schismatic group; and of the Uniat group, the Maronite, the Syro-Melchite, and the Ruthenian. I talked with their priests, in their homes as well as at their churches, and sought information from others, all the way from an Assyrian Metropolitan bishop and a Ukrainian archbishop to the Albanian waiters at the restaurant I frequent.

Equally have I attempted to familiarize myself with the forms and spirit of the other Christian bodies considered. In endeavouring to discover the desires of the age, my main guide has not been religious books, papers, and addresses, but a composite in my mind of uncounted conversations and comments by people not particularly concerned with the subject of worship.

My interest in this theme is not recent but lifelong. The son of an American missionary in Bulgaria and Constantinople, from my childhood the Eastern church was a familiar object and other Continental churches were not altogether strange.

On entering the ministry in this country, I began at once experiments in ways of worship. My first was making a "Pilgrim's Progress" responsive or antiphonal service. As I read the story in the pulpit, the choir, trained by many rehearsals, would break in with gospel hymns, echoing the sentiment just read. Later, in other pastorates, where there was strong musical leadership, "The Elijah," large parts of "The Messiah," and numerous sacred cantatas from time to time were interwoven into the services

of public worship. I wrote the words of a cantata, "The Pilgrims," based on Jesus' visit to Jerusalem when he was twelve years of age, for which Harry Rowe Shelley composed the music. Years ago a series of articles on "The Thoughtful Use of Hymns" appeared from my pen in religious weeklies, including a correspondence course on this subject in *The Congregationalist*, where also for some time I edited a monthly department on Church Music. For the past ten years I have conducted courses in Liturgics at Gordon College of Theology and Missions.

Historically considered the divisions of Christianity are grouped as the Eastern churches, the Roman church, and the Protestant churches, with some scholars making of the Anglican church a fourth.

When it comes to worship, however, they naturally divide themselves into two groups: The Liturgical, including the Eastern, the Roman, the Lutheran, and the Anglican; and the Non-liturgical, such as the Presbyterian, the Methodist, the Baptist, and the Congregational. This book recognizes such a classification as approximately correct and moves along these lines.

Others have ably discussed the history, the art, the psychology, the philosophy of worship. This book treats of worship as an *experience* of the leading bodies of Christians; as an experience possible for all, to be sought by all—the soul's true quest.

EDWIN H. BYINGTON.

February, 1929.

THE LITURGICAL QUEST

CHAPTER I

THE WAY OF THE EASTERN CHURCHES

The Eastern churches constitute about one fifth of Christendom, roughly estimated as one hundred and twenty-five millions. The Orthodox churches are commonly counted as sixteen, including the churches of Russia, Greece, Bulgaria, and Roumania, the divisions being mainly along national or linguistic lines. Besides these are the Schismatic churches such as the Nestorian, the Coptic (Egyptian), the Gregorian (Armenian), the Abyssinian, the Jacobites in Syria and the Malabars of India. With these should be included the numerous Uniat churches which retain their Eastern liturgies, even though they accept the primacy of the Roman pope.

While each division has its own independent organization and its own language, and while they have sharp disagreements on some theological questions, their ways of worship are so similar that it is fair to treat them as a distinct type.

THE casual visitor entering an Eastern church on Sunday morning for the first time would be impressed by the degree to which the physical is employed in worship, both for religious impression and expression. Protestants rely mainly on words and if the worshipper can hear and understand them, he can enter fully into the service; but if he does not

hear and understand, he cannot participate. Not so in an Eastern church, where all five physical senses are brought into play. The worshipper listens, of course. Then the sense of sight is appealed to constantly by the many pictures, the robes and motions of the priest, and the expressive acts of his fellow worshippers. The sense of smell is used again and again as the smoke of incense is wafted toward him. The sense of touch responds as on his forehead is felt the marking of the cross with holy oil. The sense of taste brings to him a message not only in the sacrament but as he partakes often of the memorial cake. So also by physical motions does he express the emotions of his heart: he crosses himself; he bows; he prostrates himself to the floor; he kneels or stands to express his reverence; he kisses the holy books and the pictures of his Saviour and others. He lights candles to express the aspirations of his heart. As we say of sympathetic feelings toward our fellow men, "Actions speak louder than words," so with this worshipper in expressing his devotion before his God.

To enter into the spirit of his worship we need to remember certain facts. The Eastern and Western churches began to drift apart in the first centuries, though the final break did not come until the Eleventh. The liturgies of the East took definite form about the Fourth Century and soon after crystallized, while the West continued to develop new features. Repeatedly priests of the Eastern churches have said to me with pride: "Our forms have come to us from the Third and Fourth centuries."

Two factors influenced the shaping of the Eastern

rites at that time. One was the Oriental temper which made itself felt very definitely, and the other was widespread illiteracy. The visitor, therefore, is about to worship through a liturgy created more than twelve hundred years ago for a people neither Western nor well educated. The illustrative, the symbolic, appear everywhere. Protesting against the accusation of idolatry in the use of ikons and their value even to-day a Russian priest of culture and intelligence said to me: "Eighty per cent. of the Russian peasants cannot read and these ikons and the symbols in our worship take the place for them of the printed page." So has it been through the centuries.

Join a group of Russians at Epiphany on the night when they celebrate the baptism of Jesus. Watch each one as he enters reverently, gives expression to his devotion, and quietly takes his place. The church is cold, without any fire even though it is midwinter. There are no seats. The church is filled with men, women, and children, standing for nearly two hours in a reverent attitude, at times kneeling or prostrating themselves as their priest leads them in prayer or holds before them some object reminding them of the ground for their gratitude, love, and devotion. Many Protestants, after the feeling of strangeness had worn off, would feel the contagion of their reverence and enter into a consciousness of the divine presence. There is a soul quickening that does not always come when a company of Protestants, at ease on cushioned seats, in a comfortably warmed room, drowsily or restlessly wait for the close of a much shorter service. Naturally as the Russian worshippers press forward

to drink of the water blessed by the priest or to obtain a bottleful to take home, the visitor exclaims, "This is superstition!" So it is. So are other features of the service; but it is superstition mingled with real worship. It is not mere formalism. In fact how little of any worship is unadulterated. Human beings seldom present at the throne of grace nuggets of pure gold. At best it is quartz flecked with the gold of worship. There are two types of worship, the most unlike that to which I myself am accustomed, and which are the farthest removed from each other, where I ever detect the flakes of gold, sometimes in abundance—the worship of the Eastern churches and the worship of the Quakers, the opposite poles in the realm of ritual; and yet these sometimes seem the most worshipful of all Christians.

Not only the actions of the worshippers are symbolic of spiritual attitudes, but every motion of the priest has its meaning. At that Epiphany service the priest stood before a large vessel containing the water to be blessed. He breathed upon it to indicate the moving presence of the Holy Spirit. In his hand he held a cross and near by were some burning candles. While chanting he took one of the candles and dipped it in the water until the flame was extinguished. This represented the baptism of Jesus, the light of the world. He did this with a second candle and then with a third, for the Eastern church practises trine immersion. This also typifies the trinity. Afterward he took the cross and dipped that in the water three times.

Their symbolism, however, is not fixed and arbi-

trary, but responsive to situations. A Russian divinity student told me that in some portions of their country this service is observed out of doors, at some river or lake. The ice is cut so as to leave the open water in the shape of a cross and out of the cakes of ice is built an altar. Frequently doves are released and as they circle in the air the descent of the Holy Spirit like a dove at the baptism of Jesus is vividly symbolized.

I myself, when a lad living in Constantinople, every year used to attend this service, where it took on a very different form. From the Greek church, whose doors I passed every day in going to school, would start the processional, the ecclesiastics fully robed and chanting, the cross uplifted and banners floating, while clouds of incense were wafted on the air. When the bank of the Bosphorus was reached the officiating priest stood at the edge of the water swinging a large wooden cross. Beside him, as close to the water as they could get, were half a dozen men wearing heavy coats. As the chanting priest came to the critical point of the service the men removed their coats, slipped off their sandals, and shivering in their bathing suits waited for him to throw the cross into the water. One year they mistook his motion and sprang into the water too soon. Discovering their mistake, they returned and resumed their places, now chilled to their very bones by the biting January north wind. The priest would throw the cross as far as he could and then the swimmers raced to see who could save it and bring it back to him. It was however a real struggle, for the man

who first reached it was seized by his unsuccessful competitors and held under water until he relinquished it. As it rose to the surface, another would grasp it and seek to escape his rivals who in like manner sought to make him give it up. Thus it continued until at last one secured it who was able to escape the others and bring it to the shore and present it to the priest. Locally it was designated as "the saving of the cross" and I have wondered since whether it had not taken this form to symbolize the saving of the cross by the Christians of that country during the thousand years of oppressive Moslem rule.

Whatever you see in any religious service of an Eastern church, look for the fact or experience which it symbolizes. In making the sign of the cross the thumb and first two fingers are joined at the tips, as a symbol of the trinity, and the brow, the breast, the right shoulder and the left shoulder are touched to indicate the consecration of mind, heart, soul, and strength. Incense is used almost constantly. The officiating priest or one of his assistants holds the censer, from which the smoke of the incense is rising, and swings it now toward the altar, now toward the Holy Doors. He passes down into the church and going around the room censes, that is swings the censer so that the smoke reaches the object he faces, every picture and sacred article in the room. Similarly does he cense the worshippers. Sometimes they passed me by, or from some distance swung the censer toward me. Once, however, when I was in an Albanian church, at the back, some distance from the main congregation, the priest advanced to where

I stood with a quizzical expression on his face, as though saying, "My friend, I know that you are not of us but I must do my duty," and gave me the full measure of the fragrance of his benediction, which I respectfully, may I not say reverently, accepted with a bow.

Much use is made in all these services of the holy kiss. The pictures are kissed, as well as other sacred objects. When I was present at the ordination of a priest by the archbishop, I noticed that when his robes were put on him by the archbishop, every garment was kissed by each one who touched it including the recipient. There was much kissing also of the hand of the archbishop. The most frequent, however, is the kissing of the Bible. In some cases this salutation of honouring affection was impressed as the Gospels lay on a table, but sometimes the book was carried about the congregation for each one to kiss, and apparently all kissed the same spot. Having some Western ideas about hygiene, I confess that I was relieved to have the priests pass me by as they did in this act of devotion. Once, however, I was compelled to share in the kiss of peace. Naturally I always kept in the back of the church, so that I could follow those in front of me without betraying too markedly my ignorance of the order of service. Once in a Gregorian church I saw the priests kissing each other and then it seemed as though the kiss was being passed through the congregation without any distinction of sex. As the ceremony moved back toward me I perceived that it was an attenuated form of the "Holy Kiss." There was no physical contact. The

one who had received it made as though he would kiss the next person first on one cheek and then on the other but in no case did his lips come within an inch of the place where he was supposed to imprint the kiss. The man in front of me did not falter, but as he turned around to me, I thought that there was an amused look in his eyes as he gave me this symbol of brotherly love. As I was the last in that row I did not have to decide what to do further.

The structure of the building also has symbolic significance. If there is one dome, the unity of God is declared thereby; if three, the Trinity; if five, Christ and the four evangelists are honoured; if one large one and twelve smaller ones, the Master and his twelve apostles are brought to mind.

The most striking feature of the church auditorium is the Image-screen, which is a partition running across the entire width of the church about where the chancel rail runs in other churches. Behind it is the Sanctuary, where stands the altar. In front of it is a narrow platform from which steps lead down to the floor of the church, where, on either side, are the places for the choir, the deacon, the reader, and all who join in the responses of the services. In the Image-screen are three doors, the middle one being designated as the Royal Gate. This and the curtains which hang before it are closed most of the time, so that the officiating priest at the altar is invisible much of the time. A large part of the service he reads "secretly," that is inaudibly. Other portions he chants aloud, the responses coming from his assistants who are without the screen and visible to all

although he cannot be seen. While he is reading "secretly," the deacon and choir, or two readers, continue reading the elaborate responsive services, while the congregation stands in reverent silence. In fact in most services I have attended these readers, who are laymen, seem to recite the major part of the service.

The Image-screen, so called because it is covered with ikons, is a very interesting study. These pictures vary in their subjects, including some of Christ, of Mary, the apostles, saints, and martyrs, ás each church may have chosen. Some were crude. The strangest one I ever saw represented a man holding the head of John the Baptist on a platter. I asked an attendant who the man was that was holding the platter. He said that it was John the Baptist. "But," I said, "I thought that the head on the platter was John the Baptist's and this man has a head of his own. He cannot be John the Baptist." "Oh, yes," he replied, "the artist thought it would not look well to have him stand without any head so he gave John the Baptist two heads, one on the platter and one on his shoulders." In the same church the Image-screen had over the Royal Gate a great wooden eye, symbol of God's omnipresence and omniscience. On the other hand some of these Image-screens were beautiful. In an Albanian church, the screen was made of choice oak. Running the width of the church above the three doors were two rows, of twenty-four pictures each, reproductions of the choicest works of the old masters and some of the best of the modern paintings, all bearing on the life and work of Christ.

Below these and between the doors were some large paintings of the apostles. To look at these, as the worshippers did every Sunday, was an education and an inspiration.

Repeatedly during the service the Royal Gate would swing open, the curtains would be drawn back, and the priest in his richly coloured vestments would step out, usually chanting. It was really very impressive, and must have been doubly so to those who realized the symbolic meaning of each separate appearance. "When I come forth holding the Gospels before me," said one of the priests to me, "I represent Jesus going forth to preach. When I come forth holding the cup before me, I represent Jesus going to Gethsemane."

In *Translations of the Primitive Liturgies*, by Neale and Litterdale, occurs the following from the Liturgy of Malabar:

> Then the priest poureth wine into the chalice and saith,
> "Let the precious Blood of our Lord Jesus Christ be mingled in the chalice."
>
> He poureth in water and saith,
> "One of the soldiers came and with a spear pierced the side of our Lord Jesus Christ and forthwith came thereout Blood and Water, and he that saw it bare record and his record is true."
>
> Again pouring in wine, he saith,
> "Let water be mingled with wine and wine with water, in the name of the Father, and of the Son, and of the Holy Ghost."

Not only is the life of Christ brought before them but also much else in the Bible. Isabel Hapgood in her *Service Book* of the Russian Church thus explains the symbolism of the Great Vespers:

> "By these acts of devotion the thoughts of the Christians are carried back to the epoch of the creation of the world, to the blissful state of our first parents. The censing typifies the saying of Genesis, that at the creation the Spirit of God, the true light and incense unto the elect, moved over the face of the waters. The opening of the Holy Doors signifies that, from the creation of the world, man was appointed to dwell in Paradise. The blissful condition of mankind was of brief duration. As a token of the fact that men were banished from Paradise after the Fall, the Holy Doors are closed after the temple has been censed. The priest stands before the Holy Doors, which are closed, and reads secretly the Prayers of Light, thereby typifying Adam sorrowing in repentance before the gates of Paradise. The priest reads these prayers with uncovered head, in token of penitence and humility. . . . The Holy Doors are opened, in token that with the coming of the Lord, the Paradise of God was opened to men. The priest comes forth from the Sanctuary, standing erect, with his chasuble hanging straight, to signify humility and majesty. The deacon precedes the priest, as if he were the Forerunner, holding the censer in his hand. The censer with its incense signifies that through the mediation of the Lord, our prayers are borne upward to God like incense, and that the Holy Spirit is present in the temple."

During the entire service the people ordinarily take no part in the service, except by occasional ejacula-

tory responses. In the Russian church sometimes they utter not a word, the participation of the people being entirely by bodily posture or action. On the other hand I attended one Ukrainian service where the whole congregation, led by a choir of mixed voices, joined in the chants. It was soul stirring. Ordinarily, however, the people participate little.

This is not surprising. The liturgy of any Eastern church is so extensive and varies so on different occasions that no ordinary congregation could be sufficiently familiar with it to participate to any degree. Think of the length of the services! The first few times I attended them I found them always under way. I was late. Having either been so well trained, or being urged to consistency by recalling how for years I had urged my people to be on time, I determined to be late no more. I asked one of the men when the service commenced. He avoided a direct answer and said, "You had better come at half-past ten or eleven." I pressed for an answer and was told that it began at nine. "How long does it last?" "Oh, three hours and a half." I confess that I did not always go on time and stay through the entire service. Neither did the congregation. I have been where there were three or four conducting the service, but where for half an hour I constituted the entire congregation. At other times I have shared the first part of the service with two or three earnest souls.

The explanation is this. What they call the Liturgy and the Roman church calls the Mass occupies an hour or two. Most people plan to come in for that.

But there are the "hours." These are very long devotional services. The liturgy is preceded by one of these devotional services that occupies ordinarily even in an abbreviated form between one and two hours. For this the presence of the officiants is sufficient. In fact a Syrian priest told me that in his country, where there were monasteries, these services of "the hours" are observed in the monasteries and only the liturgy is read in the church for the people. And the Assyrian archbishop said that in his church they were often said by the priest at home. There is one form of service, called the All Night Vigil, which is so long that, if unabbreviated, it would occupy the entire night; and in some monasteries it is thus read.

When you observe that Isabel Hapgood's *Service Book* of the Russian church has six hundred large pages, and know that she has omitted some services and greatly abridged others, and that hers consists of selections from twelve service books that she enumerates, you realize how elaborate and complicated is their whole ritual. The great length is due largely to the extensive use of the Psalter, which quite overshadows the Calvinistic devotion to the Psalms. Including the Sunday and weekday services, the entire one hundred and fifty Psalms are supposed to be read every week. That is the minimum. Often the Psalter is read twice during the week, and at the All Night Vigil all of it is recited between sunset and sunrise. The Psalms are often read rapidly in a monotone, and responsively, by two readers, not necessarily a priest and deacon, often two laymen

who are not robed. I was greatly interested in the extensive service books shown to me one Saturday afternoon by an Assyrian priest. While he used some printed volumes, the principal books were his own handiwork, copied with beautiful lettering, like some of the ancient manuscripts. The main portion was with black ink, but he had used red ink to guide the readers in their responses and to indicate where the style of chanting should be changed.

The services are made longer because responses are often repeated three, five, ten times or more in succession. Often also appears an Oriental multiplication of phrases, redundancy carried to an extreme.

Symbolism in their forms of worship appears not only in substances and actions but also in the words. The Oriental imagery often is very striking, as in the following sentences from the *English Breviary of the Syrian Church* by Archpriest Basil M. Kherbawi. "Than Paradise more fair, and than every royal palace more bright, has been revealed Thy tomb, the source of our resurrection, O Christ." A reference to the penitent awakens this cry, "Thou didst not reject her who came with her heart to thee; so loathe not me, O Word of God. Give me thy feet to touch and kiss, and with a flood of tears, as with most precious ointment and myrrh, to anoint them venturously. Wash me in my own tears and with them cleanse me, O thou Word of God." The Advent calls this forth, "Those who worshipped the stars were taught now by a star to worship Thee, the Sun of righteousness."

In Miss Hapgood's services of the Russian church

as in other Eastern liturgies, appears this Advent expression: "In obedience to the command of Cæsar, O Christ, thou didst enrol thyself among the slaves and didst set us free who were the slaves of the enemy and sin. . . . He is wrapped in swaddling clothes, yet doth he loose the thick entangled bonds of transgression. . . . Oh, come let us receive the things of Paradise within the cavern" (*i.e.* the stable). "There hath appeared the root unwatered, which buddeth forth remission. There hath been found the well undigged, from which David of old longed that he might drink. There a virgin hath brought forth a child and straightway the thirst of Adam and of David hath been assuaged." In connection with the Baptismal Service, a prayer of adoration to God as Creator thus bursts into praise: "Before Thee tremble all the Powers endowed with intelligence. The sun singeth unto Thee. The moon glorifieth Thee. The stars meet together before Thy presence. The light obeyeth Thee." Much in their services, not quoted from the Bible but original, reminds the reader of the Psalms, Job, and the Song of Solomon.

The sermon which follows the liturgy does not seem an integral part of the worship. A Russian told me that at one time the priests were not expected to preach without the permission of the bishop but that the proselyting activities of the Roman church, especially in the vicinity of Poland, and the missionary activities of some Protestant bodies had compelled a more frequent use of the sermon. That very priest I heard preach a sermon which one of the men later explained to me was a warning and protest against

the efforts of the Soviet government to crush the Church and establish atheism. In other lands preaching had almost disappeared, but almost every service that I attended in this country had a sermon, usually short but always earnest so far as one could judge from the delivery.

Yet with all their ritualism there is apparent an informality and simplicity that is surprising and impressive. Robed gorgeously though the priest may be and sonorously intoning the sacred words, he seems near the people. Unlike a Roman priest who, before the altar, seems far removed from the laity; unlike the Protestant minister who stands with dignity behind his pulpit, the Eastern priest conducts part of the service moving about among his people. Once when I entered he was standing near the vestibule, chanting away, with two laymen in ordinary business suits, one on either side, reading the responses. During the service he comes from the Sanctuary, through the Royal Gate, and walks among his flock, swinging his censer and including each one in his benediction.

Equally informal are the actions of the people. The worshipper on entering finds the service under way; but he proceeds to perform his acts of devotion. He takes his candles and moves from one part of the church to another, even steps up on the platform in front of the Image-screen to place and light them, and then returns to the spot where he expects to stand through the service. Children are present but move about from one place to another. The Eastern priest seems the most fatherly of all clergymen. The arch-

bishop, during the ordination of a priest, sat in a chair and various ones gathered about him as children about a father. How informally they welcomed him at the banquet after the service! As I sat at that table between the newly ordained priest and the archbishop, the latter pointed to the company saying: "This is like the agape, the love feasts of the early church. We are just like one big family." There is something of that family feeling that is absent from the Roman church and rarely appears in a Protestant Sunday morning service.

This is manifest even when the people take of the communion. In the Eastern church the bread of the communion is put into the wine of the communion and then given to the communicant by the priest with a spoon. The last time I witnessed the service he stood on the floor of the church and they came up by families and most informally. They are accustomed to baptize the children in infancy or early childhood; and all baptized persons may take of the communion. So I saw family groups, father, mother, and children, including babes in arms, all come forward and receive the communion from the priest as he placed the spoonful in the mouth of each.

Of the special services, the one most common is the memorial for the dead. The Eastern churches do not believe in purgatory, yet they pray for the dead. In a manual for the Orthodox churches, compiled by Archpriest D. Sokolof, is this statement:

> "The Church cares for Christians in death. She prays for them and offers the Bloodless Sacrifice

> of the Liturgy in their behalf on the third, ninth, and fortieth day after their decease, then every year on the anniversary of death, which is called the "day of remembrance" or "commemoration." . . . By devoting to prayer the anniversary of our brother's demise, we express the belief that the day of a man's death is not the day of his annihilation, but of his birth into everlasting life. At all commemorative services is set forth a dish of boiled wheat or rice with honey. The grain symbolizes resurrection, while the honey (or sugar) indicates the sweet, blissful life in the Kingdom of Heaven."

As I have seen this service repeatedly, in Syrian, Greek, and Albanian churches, the form varies. In one case a cake two or three feet in diameter, decorated with candles and with what seemed to be candies, was brought and placed in the centre of the church on a table. Before it the priest recited the prayers for the dead. At the close of the service it was taken to the rear, cut up in pieces, and distributed, the people eating as they received it.

In all the Eastern churches the word "Liturgy" is used like the Roman word "Mass," and is applied only to a service in which the Eucharist is the central feature. They hold to the doctrine of transubstantiation.

When you get back of the superstition, back of the symbolism, back of the dogmas, alike those akin and those contrary to our beliefs, into the spiritual aspects of the worship of the Eastern churches, certain phases stand out distinctly.

The main aim of the worshipper seems to be to stand in the presence of God. That to him is worship.

He is not seeking an opportunity for self-expression nor primarily a way to secure blessings, for his worship is less egoistic than ours. Conscious contact with God is to him the great reality in worship. His ritual tends to turn his thoughts away from himself and encourages his contemplation of the greatness and glory of God. This finally moves him into adoration, which is the preëminent feature of Eastern worship.

He makes few requests for temporal advantages. The material things of the world now seem inconsequential. Strange it is that these people who most use material objects in their worship are primarily concerned with spiritual relationships, while we who are tempted to scorn their forms as idolatrous pray largely for health, wealth, prosperity, and deliverance from difficulties and dangers. We are apt to implore more than adore.

With what a wealth of titles they address God! How exalted, yes, even exuberant are their praises of him! Their approach to Mary, the apostles, martyrs, and saints seems a distraction, and probably often is, but the underlying purpose is to find a way to God. To us it seems a long way around, but they have a goal, and that goal is God. Earthly desires, human relationships, and social problems constitute bypaths in their ritual, not the main road.

Their worship is emotional and not intellectual. There is little in it to arouse the mind. The worshippers seem mentally inert but their emotions are aglow. Their devotion is emotional, not in the sense of being excited or ecstatic, for it is very quiet

and restrained; but deep feeling is there, humility, faith, reverence, and real adoration. For such emotions symbols make an admirable medium, for there is no limit to what the soul may find in them. Words, either phrased with great intellectual care or frenzied and extravagant, have their limits. They can hold only so much and no more, and sometimes that is very little; but symbols—a ring, a flag, a bit of consecrated bread—may contain an unmeasured wealth of the soul's deepest life. Symbols may help in attaining the most subtle and thrilling spiritual experiences.

Association also helps the worshipper to a realizing sense of the presence of God and makes it easier for him to be conscious of his spiritual relationships. Everything in the church is associated with the worship of God and with naught else. Entering the building he feels that he has passed into another world. Especially is this true in an American city. Without is the honk of the automobile, the clanging bell of the electric car, the rattle of the elevated train, the jostling crowd, perhaps the street vender's cry and the shouts of the children. He steps inside and the magic carpet of the Arabian Nights could not have accomplished a more sudden transformation. Within, the fragrance of incense, scores of twinkling candles and oil lamps, walls richly covered with scenes of far-away ages, an altar resplendent with ornamentations, figures richly clad intoning in an ancient tongue—and all these from his earliest childhood have pointed him to the mighty God and his invisible but glorious kingdom. Everything speaks to him of worship. How different is it often in a Protes-

tant church. The seats are like those of a concert hall, the organ resembles that in the near-by "movie," the pulpit platform would answer for a lecture hall, the organ prelude the worshipper has heard at some concert or the opera, the prayer turns his thoughts to one of the great problems of the day, the sermon refers to several newspaper items— so little of it has an exclusive association with the worship of God, so much starts his thoughts manward instead of Godward. It is no wonder that the Eastern worshipper more easily enters into conscious contact with the unseen and eternal and is able to adore the only living and true God.

There is, moreover, another reason why adoration has a large part in their worship. The archbishop said to me more than once, "Your worship is different from ours. You are of the West. We are of the East. You are active. We are passive. You are practical. We are mystical." It is this mystical spirit, which to a degree is in the Russian as well as the Syrian, which gives to these symbols their meaning and value and makes possible this type of worship. What they have may or may not be for us, but the fact remains that a consciousness of the presence of God and the spirit of adoration are the basic elements in true worship. Was the archbishop right? Is there such a wide gap between the East and the West?

It is evident that, outside the realm of religion, all Americans use symbols freely. The raised hat indicates respect, the handshake friendliness, the kiss love. Do we not express our deepest feelings through physical substances, sending flowers when mere

words of sympathy seem utterly inadequate? The flag flies over every schoolhouse, and often is the most conspicuous object in the church auditorium; it is unfurled on all festival days; saluting it, once the soldier's duty, has become the children's delight; and flag day is widely recognized. Patriotism has drafted symbolism into its service. How many wear a pin or ring as a symbol of loyalty to college, school, class, fraternity, or some great cause!

Vestments also are in vogue. Resplendent is the regalia adopted by some fraternal orders. Note the development in academic circles. College commencements used to be dignified but very simple. First, years ago, the seniors commenced to wear Oxford caps. Later was added the gown. This was followed by the introduction of impressive processionals. Finally the faculty caught the fever. They also commenced to wear academic gowns and to enjoy parading. Soon came the adoption of hoods, which seem to grow brighter every year. At a recent academic celebration I witnessed a processional that for dignity and display might have filled even Rome with envy.

Akin to this is an increasing fondness of Americans for ritual, and the curious fact is that it appeals to men even more than to women. With what pride do members of fraternal organizations speak of "our wonderful ritual. You ought to hear it." Very marked sometimes is the contrast at a funeral between the simple service conducted by the minister, and the symbolic, formal ritual of a fraternal organization, read by its officers, sometimes decorated with the

insignia of their order. How some people do delight in public ceremonials!

This, however, is not the most significant phase of this modern American tendency. Our boys and girls are being brought up in an atmosphere of symbolism and ceremonialism. The oath of allegiance, associated with saluting the flag, is repeated with great frequency in school and elsewhere. Boy Scouts, Girl Scouts, Camp Fire Girls, Knights of King Arthur, and numerous other young people's societies have their uniforms or robes, their rituals, often elaborate, and ceremonials that are stately. Christian Endeavour has its pledge, repeated with regularity. Organizations of small boys and girls often conduct their meetings in a most formal manner, with sashes and badges, with salutes and responses. Pageantry, which is symbolism and ceremonialism applied to familiar facts and phrases, our youth find very fascinating. A generation is growing up accustomed to symbols, forms, and rituals; and it likes them.

This influence goes deeper than display. It inclines to order. This the public schools inculcate in many ways, even in the closing of the day. Instead of going out helter-skelter as we used to, it is "Attention! All Erect! All Stand! All Turn! File Out by Lines!" In every realm of American life orderly procedure is becoming increasingly common. The pioneer days are past. Frontier life is no more. The erratic does not seem so heroic. The freedom naturally characteristic of a new country is fading. Informality in business is disappearing. It is system, more and more. "Budget" is a word with which to conjure. Organized labour wishes promotion by seniority, wages to

be the same for all in each trade, relationships to be rigid. Certain corporations require their employees to be dressed alike, and to be drilled to render their service in a uniform fashion. The chain stores are accustoming people to the idea of having business done in identically the same way in a thousand different places. And through the radio "hook-up" each listener contentedly shares the same music and the same address with a multitude which no man can number. We are learning to have all things in common. There is a silent, steady trend in America's social and business life toward uniformity, orderly procedure, ceremonialism, symbolism.

It seems almost incredible that modern American life should commence to build a bridge between the East and the West, and such a bridge as this. This, however, seems to be the case. Will our churches put foot on this bridge? It may be significant that the most recent, rapidly growing religious body that America has produced, Christian Science, outstrips all others in the formality of its Sunday worship. In it is nothing original, nothing spontaneous, no free utterance in prayer or sermon. Everything is read. The leaders are well called "readers." All the service is in the grasp of the past. The present has nothing to do but read the appointed portions. And yet great congregations, cultured and intelligent, are content with these ritualistic readings that are replete with "stock" characteristic phrases, as no liturgical service I have ever heard. And this the creation, not of the East, but of Twentieth Century America!

One result of this tendency outside the church is

probable. Any step in this direction that any church may take will encounter diminishing opposition. One minister who had introduced a symbolic feature into his church proclaimed to his fellow ministers that, as a pioneer, he was ready to be a martyr and suffer for his bold innovation. He seemed rather disappointed because it was accepted without protest. A member of my church expressed a wish that we might have candles in our church. I quietly shelved the suggestion; but a little later my young people in a pageant brought a score of candles on my pulpit platform, lighting them with symbolic significance; and nobody objected. In some places opposition will appear, perhaps strong opposition; but little by little, because of the tendency without, churches will find it possible to cross into the realm of symbolism and ceremonialism without much disturbance.

The question arises whether this modern American tendency is not only permissive but in a measure also imperative, whether there is not being created a demand for more order and form in our free churches. There certainly is no formulated demand, probably no conscious demand, not even any realized expectancy. Still a study of history gives the impression that when there is a widespread tendency few organizations can entirely escape its influence. Often the hardest demands to resist are the unwritten law, the unvocalized request, the uncrystallized desire. But is it wise to yield?

Warnings come from the practices of the Eastern churches. Embodied in ritual, error has a continuing existence, perhaps for generations. Nowhere is it

more important to be on guard against the incorporation of false teachings. Unfortunate also is it if these forms are mere platitudes, or bits of superficial sentiment or colourless generalities. The truth content should be large, including vital beliefs, high ideals, glowing convictions lighted with a live coal from off the celestial altar. Can we make it such?

A warning also comes against crudities and oddities, against the garish and grotesque. The beautiful must be sought. Here again modern education becomes a factor. Even in the elementary grades children are taught music, drawing, designing, colour work, moulding. They may learn little but tastes are cultivated and standards are raised. Their attention is called to the finest productions of the greatest artists. They become familiar with the choicest literature. Those urging that in worship environment, equipment, and expression should conform to the highest standards of beauty are right. The Hebrew temple and ritual thus teach. The normal expectation of the next generation thus speaks.

Another warning, more serious and significant, must also be heeded. The expressions of worship may be as true as fallible man can make them, as beautiful as modern culture can create, and yet be a tragic failure. If forms, the simplest or the most elaborate, become a substitute for the deep feelings of true worship, instead of their expression and an inspiration, beauty and truth will fail in their mission. They who would really worship and still more they who would lead in worship, must recognize that the supreme aim is experiencing these expressions. To attain this

is far more difficult than securing truth and beauty. How can it be done? I thought that I felt it in those strange services of the Eastern churches. I thought that I saw it on many of their faces; but it can be secured only in connection with eager desire. There must be the search for something unseen but real, a search perhaps not always successful but always sincere; seeking God, "if haply they might feel after him and find him." Forms alone cannot create experience. There must be this quest. "Ask and ye shall receive. Seek and ye shall find." "How much more shall your heavenly Father give the Holy Spirit to them that ask him." To feel the urge of this quest, to inspire it, to guide it become the supreme goals of the leader of public worship, whether he be a robed ritualist or a hesitant layman. East is East and West is West, but for both there is but one way in worship, the way of the quest for heart experiences.

CHAPTER II

THE WAY OF THE ROMAN CHURCH

ONLY thirty-five minutes had elapsed since the priest appeared before the altar to commence the service, when twelve hundred people passed out of the Church of the Immaculate Conception, apparently satisfied worshippers. Only thirty-five minutes! At an Eastern church in that time the congregation would scarcely have commenced to gather and most Protestants would hardly take the trouble to dress and come out for so short a service. It was Low Mass, the service generally attended by Roman Catholics. Why is their church satisfied with so little? Is that long enough to make a real religious impression? In answering these questions, we find the key to the Roman way of Worship.

I heard a Jesuit, lecturing on their liturgy, say that most of their service of worship was introductory, the essential part being very brief. A priest of another Order told me that twenty-two minutes was usually allowed for the ritual of the Mass. Referring to the Jesuit's remark, I asked him, "How short could a service be and still be a Mass?" He replied, "If circumstances called for it, a very little time would suffice. In Mexico at present, where public worship brings peril, a priest is allowed to conduct and consummate a Mass in two or three minutes."

Every morning service of public worship consists primarily of the Lord's Supper, and is designated a Mass. It is a communion service, at which the priest at least partakes. In the Mass there are two essential parts. One is "transubstantiation" when, according to their tenets, the bread and wine of the communion are changed into the veritable body and blood of their Lord, a miracle consummated as the priest utters the words, "This is my body" and "This is my blood." The other is the "Sacrifice of the Mass," when the priest offers on the altar the bread and wine, as an actual sacrifice of Jesus to God, a repetition of the sacrifice on Calvary, only "unbloody" as they term it. If these two acts are accomplished, whether the entire service occupies two hours or a short time, the worshipper has attended Mass and shared in the supreme act of worship. The length of the service is a secondary consideration.

It is true that Mass is observed only in the morning, and that other religious services are held in the afternoon and evening; but these are almost always closed with the Benediction. At this the priest holds up before the people for their adoration the Host, the bread of the communion, which had been consecrated at a previous Mass and which is considered the body of Jesus with his indwelling presence. Public worship in the Roman church is thus almost entirely eucharistic, circling about the Lord's Supper with little meaning or even existence apart from it.

If this concentration of public worship on transubstantiation and the Sacrifice of the Mass satisfies the church, how can the people be contented with it?

The priest stands with his back to the congregation most of the time. His words and the responses of "the server" are in Latin, sometimes inaudible and always indistinct. There is no music, and the worshipper has no part in the service except to stand or kneel at the appointed times. He is simply a spectator of what is going on at the altar. Why do they attend in such great numbers?

In the first place the Roman way is to make church attendance very easy. Instead of one Sunday morning service, it offers from two to eight, at different hours, and the worshipper may attend whichever is the most convenient. High Mass which used to take two hours has been greatly shortened and Low Mass averages about thirty-five minutes.

The service, moreover, moves right along. There are no "preliminaries." At the appointed minute the priest enters, takes his place at the altar, commences, and in five minutes the service is well under way. There is constant action. The priest is in motion almost all the time, bowing, bending, moving his hands in intercession or benediction, or making the sign of the cross. Now he covers the sacred vessels, uncovers them, and cleanses them. Now he is kissing the altar and now he is elevating the bread or the cup. These motions are significant and some of them are dramatic. He is as physically active in the worship as many Protestant ministers are in their preaching. It challenges attention. It holds the interest. The worshipper also changes his position from sitting to kneeling, to standing, and back again a score of times in as many minutes. Drowsiness is impossible. It is all

action. It is truly Western, moving steadily on until the end. Before a Protestant has time to realize it, the service is over and the people are filing out.

Moreover, what occurs at the altar has its appeal. How the marvellous, the mysterious fascinate us! The worshipper believes that he is to witness a miracle, the greatest miracle of all time, the miracle of transubstantiation. What devout Christian has not at some time wished that he might have been able to see Jesus in the flesh and stand in his presence? This the worshipper believes he is about to realize. The following is taken from a little book given to me by one of the Redemptorist Fathers:

> "Holy Mass is the most perfect act of worship to God. In holy Mass our Lord prays and offers himself for us just as he did nineteen hundred years ago on Calvary. What took place on Calvary takes place in every holy Mass. . . . So when you are at holy Mass, you should think that you are on Calvary, standing with our Blessed Lady and St. John at the foot of the cross. . . . After the Elevation Jesus is now present on the altar."

Few though the moments of the service may be he cannot think them inconsequential or inadequate, if he believes that he is witnessing the miracle that brings him into the very presence of his Lord, and the sacrifice wrought by the Son of God for his salvation. What wonder that he bows and kneels! What wonder that on the street the next day he lifts his hat as he passes the church where lies the body of his Lord and Master!

These few minutes of the Mass offer to him, moreover, another opportunity. He is permitted, even encouraged, to spend them in private devotions. While the Mass is progressing he may read English prayers from a specially prepared book, or he may repeat them from memory, or he may offer his own original petitions to God, *ex corde*, as they say. As people watch a baseball game or moving pictures and at the same time carry on a conversation, so he, while a spectator of the Mass, may commune with God in private devotions—and many of them do.

There is, however, still more in these thirty-five minutes. If the ritual of the Latin Mass occupies about twenty minutes, fifteen remain for other parts. Between the two divisions of the Mass come, in English, the notices, the requests for prayers for the dead, the reading of the Gospel lesson and the sermon. Now the priest seems like a different person. He faces the people. His voice rings out in distinct and forceful utterance. An instant change in the congregation is apparent. They are all attention. The requests for prayer are followed by the Lord's Prayer and others, uttered responsively by the priest and people in the vernacular. The sermon is necessarily short, without elaborate introduction, and goes straight to the point. As I have heard them they are not often theological or ecclesiastical but practical, dealing with some Christian duty of daily life. At the close of the Mass there are some prayers in English, in which the congregation participates responsively.

It would be difficult to find another religious service of thirty-five minutes in which so much doc-

trine is dramatically presented, so many expressions of devotion elicited, and so much Christian duty presented.

In contrast to the ornate environment, the richly adorned robes and the dramatic actions of the priests, the words of the Mass seem simple. Originally there were two separate parts, the first designated as the Mass of the Catechumens. This was for the candidates for church membership and consisted of general devotions and instruction. They were then expected to go out, not being allowed to witness the sacramental service, which follows and is called the Mass of the Faithful. These are now combined in one, both parts having been abridged. In the *Missal*, the book which contains the services for the Mass, appears "The Ordinary of the Mass." This consists of what is ordinarily read at the Mass, though certain portions are omitted at Low Mass, when incense is not used, and others are omitted on certain days of the ecclesiastical calendar, but in the main it gives the portions common to all Masses.

In the "Ordinary of the Mass," however, are not given the Introit (introductory sentences largely from the Psalms), the Collect (a special prayer for the day), the Bible Reading from the Epistles, the Gradual (a short passage, often from the Psalms, which leads like a step [*Gradus*] from one Bible reading to the other), the Reading from one of the Gospels, the Preface (introducing the main portion or Canon of the Mass), the Secret (silently uttered by the priest), the Communion (usually biblical), and the Postcommunion. These last three and some other oc-

casional additions are very short, often a single sentence for each.

At every Mass these missing parts are inserted in the "Ordinary of the Mass," there being a set of them in the *Missal* for each Sunday and for each special day of the ecclesiastical calendar. There is also a set to be inserted on each saint's day, and still others for certain groups of persons or certain types of service such as the nuptial Mass for marriages. In the first group, under the designation "The Proper of the Time," are roughly speaking a hundred of these inserts. In the second group under "The Proper of the Saints" are three hundred or more inserts; and a score or two more under "The Common of the Saints" and special Masses. The result is that the Mass for each day in the year and for each occasion differs in some details from the Masses of all the other days of the year, by the insertion of its own "Proper" and distinctive portions.

The aim is to make these inserts so appropriate to the time or the person that the Mass will have a peculiar significance. For example the feast of St. Francis of Assisi occurs on October 4th and the following portions are given to be inserted on that day in the "Ordinary of the Mass":

Introit: But God forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me and I to the world. (Gal. 6) I cried to the Lord with my voice; with my voice I made supplication to the Lord. Glory.

Collect: O God, who through the merits of blessed

Francis didst enrich thy Church with new offspring; grant that, following his example, we may despise the things of earth and ever rejoice to partake of thy heavenly gifts. Through our Lord.

Epistle: Galatians 6: 14–18.

Gradual: The mouth of the just shall meditate wisdom, and his tongue shall speak judgment. The law of his God is in his heart; and his steps shall not be supplanted. Alleluia. Alleluia. Francis, poor and humble, enters rich into heaven; and is honoured with celestial hymns. Alleluia.

Gospel: Matthew 16: 24–27.

Offertory: My truth and my mercy shall be with him; and in my name shall his horn be exalted. (Psalms)

Secret: Hallow, O Lord, the gifts we offer Thee; and by the intercession of blessed Francis, cleanse us from every stain of sin. Through our Lord.

Communion: O faithful and wise steward, whom his Lord setteth over his family, to give them their measure of wheat in due season. (Luke 12)

Postcommunion: Let grace from heaven, we beseech Thee, O Lord, enrich thy Church, which thou didst will to make illustrious by the glorious merits and example of blessed Francis, thy Confessor. Through our Lord.

Many of these inserts are wonderfully appropriate and it seems a pity that they should all be in Latin, for while the worshippers may by familiarity understand the portions of the Mass that are repeated fre-

quently, they must miss these special and significant additions. It is true that they are all given in the *Missal*, and in an English translation, but that is a book of fourteen hundred pages, at least my copy is, and the gathering together of the various parts often is far from easy.

The "Ordinary of the Mass" includes the Forty-second Psalm (Forty-third in our Bible), part of the Twenty-fifth Psalm (Twenty-sixth in our Bible), John 1:1–14, the words wherewith Jesus instituted the Lord's Supper, the Lord's Prayer, and Bible verses mainly from the Psalms. It includes the Nicene Creed and the Gloria in Excelsis. There are a score of short responses, the priest and the "server" who represents the people participating. The first is "I will go in unto the altar of God," with the response "Unto God, who giveth joy to my youth." Another is "Show us, O Lord, thy mercy"; response, "And grant us thy salvation." One is repeated six times, "The Lord be with you"; response, "And with thy spirit."

There are over thirty prayers, most of them very short, to some of which Protestants would object, such as the following prayer of confession:

> "I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever virgin, blessed Michael

the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me."

There might be differences of opinion on the words of absolution uttered by the priest: "May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting. Amen"; and also "May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins. Amen."

Other prayers would have an appeal far outside of the Roman communion, such as: The Priest's silent prayer, "Take away from us our iniquities, that we may be worthy to enter with pure minds into the holy of holies. Through Christ our Lord. Amen"; The Deacon's prayer, "Cleanse my heart and my lips, O God Almighty, who didst cleanse the lips of the prophet Isaias with a live coal; vouchsafe, of thy gracious mercy, so to cleanse me, that I may worthily proclaim thy holy Gospel. Through Christ our Lord. Amen"; in connection with the partaking of the communion, "Grant, Lord, that what we have taken with our mouth we may receive with a pure mind; and that from a temporal gift it may become to us an eternal remedy"; at the altar the priest prays, "O Lord Jesus Christ, Son of the living God, who according to the will of thy Father, through the cooperation of the Holy Ghost, hast by thy death given life to the world, deliver me by this, thy most holy body and blood, from all my iniquities and from every evil; and make me always cleave to thy commandments, and never suffer me to be separated from

thee; who with the same God the Father and Holy Ghost livest and reignest, God forever and ever. Amen."

In the "Ordinary of the Mass" there are no prayers to Mary and the saints, but these appear in the English prayers, between the two divisions of the Mass after the request for prayers for the dead; and in the devotions in English, following the Mass, which were authorized by Pope Leo XIII. Most of the prayers of the *Missal* are addressed to God, and though frequent reference is made to the intercessions of Mary and the saints, few prayers are addressed to them, these being largely later accretions.

I have attended Mass where the environment was not favourable, in a town hall, in the open air, on a baseball field, and what a difference it made. The spell was gone. On the other hand I sometimes have wished that the Mass might be read, with Protestant simplicity, without robes, ignoring all the rubrics, omitting all the un-Protestant portions, just the Scripture and purer, simpler prayers, in a quiet communion service. I wonder what effect it would have.

Very different is High Mass, of which I have said nothing. The same actions take place as at Low Mass, with the addition of those associated with the use of incense; and the same words, but these are sung or chanted, with the priest intoning his portions. The length of the service depends on the music, which may be very elaborate or very simple. When you have a noble organ, trained musicians singing the masterpieces of great musical composers, priests with fine rich voices intoning sonorous Latin words, beneath

high arches, before a beautiful altar, while robed figures move about with symbolic actions, all joined in proclaiming the glory of God as revealed in the redemption wrought by his Son, few are there whose emotions would not be aroused in some way. I attended an anniversary occasion, where the bishop was present under a canopy, two score priests participated in the processional, the choir had been selected from many churches, and the officiating priest had a voice rich and resonant, devotional and emotional. It was hard to be critical. It is hard to forget it. We are all human and it is human to feel a thrill on such an occasion.

As a visitor observes those who are worshipping in the Roman way, three qualities appear prominently: regularity, reverence, and responsiveness. It is universally acknowledged that Roman Catholics are remarkably regular in their attendance at services of public worship. While at their Sunday schools I have seen boys restless and insubordinate, at Mass I never have noticed any such irreverence as appears sometimes in other churches. They are also recognized as peculiarly responsive, not only in the services but in all calls made upon them.

What are the causes of their regularity, reverence, and responsiveness? Not the sermons for they are considered subordinate and often omitted. Not the music, for at Low Mass, which is the most popular service, there is none. Not fear of the priests, because no record is kept of church attendance and except in small country churches the priest could not know how regular any individual was. Not the fear of losing

the ministrations of the church, for confession and Mass once a year are sufficient to retain those.

It is habit first of all; and then public opinion, the expectation of relatives, friends, and acquaintances that they will go, with a loss of the esteem of these if they are too neglectful. What, however, created the habit and sustains such a public opinion?

It may be answered thus: The way of the Roman church is Western. It is not an Eastern church but a Western, and the more Western a people is, the more its worship appeals to them.

The mysticism of the Eastern church has vanished; and in its place is the mysterious and the marvellous; and the miracle of the Mass has been brought from behind the Image-screen and curtain and projected into publicity and made spectacular; and the spectacular the West always has loved and still loves.

Reference already has been made to the brevity of the services and their action. Something is done on the altar. The priest is doing something all the time. And the people are in action, bowing, kneeling, standing, seated. What could suit the Western temperament better than that?

Then it is "corporate worship." The church is creating and conducting this worship, of which all the people are mere spectators with the hope of being beneficiaries. We may talk about individualism, but many of our thrills come from our corporate life. What stirs like patriotism? Yet patriotism is most ardent, when acclaiming with praise victorious soldiers or decrying unworthy officials, of whose actions we are spectators. What collegian ever has

a greater thrill than that which comes to him as on a crowded grandstand he cheers his victorious team on the diamond? What are class spirit, and community spirit, and the like but corporate devotion, enthusiasm, and triumph? Even in the business realm, ten thousand stockholders watch officers and directors while they bring results to pass. Corporate emotions, corporate ambitions, corporate achievements the Western world has and can understand; and corporate worship is natural rather than alien to our life; and this the Roman way supplies preeminently.

The appeal, moreover, is deeper and stronger because it is so specific. The Western mind responds little to mere ideas. It is not thrilled by thoughts of the good, the true, and the beautiful. The abstract does not appeal. To such the Roman way of worship is peculiarly adapted. Something definite and concrete is ever presented to instruct and to awaken the worshipping spirit.

Furthermore, because to so many a virtue becomes attractive and compelling only when incarnated, a person is assigned to almost every day, a saint who is the personification of some virtue that the worshipper should cultivate. He can understand that. Mary is ever held up, the ideal of womanly virtue and grace. He can understand her. And God, not a "Force that makes for righteousness," not even "God's in the heaven and all's right with the world," but God the Father of Jesus Christ, is present and real. It may be hard at times to separate some aspects of this worship from idolatry, but as a whole it

reveals the hold, the warmth, the inspiration of worship which is associated with personality and which no contemplation of impersonal nature, or impersonal virtue, or impersonal ideas, or impersonal deity can give.

Especially prominent do they make the personality and work of Christ. To attempt to minimize or entirely eliminate Christ from Christian worship seems to some to broaden it. Perhaps it does; but it also attenuates it, chills it, devitalizes it. That there are forms of non-Christian worship that are sincere and uplifting is undoubtedly true; but Christian worship cannot hope to hold men and hearten men by putting its founder into the background. At any rate the Christian worship which seems to have a peculiar hold on its people keeps him in the foreground.

CHAPTER III

THE WAY OF THE LUTHERAN CHURCHES

THE worshipper passing from the Eastern and Roman churches to the Lutheran finds many familiar features, all, however, characterized by an unwonted simplicity. In the accustomed placé stands an altar, but lacking are the elaborate ornamentations. It is a table, upon which may be a cross, or a crucifix, or two candles, lighted only at the communion service, or vases of flowers; or all these may be absent, the table unadorned. Before this altar, with his back to the congregation, stands the officiating clergyman when he prays, but without genuflections or mysterious motions. He is robed but instead of richly coloured vestments he wears a black gown relieved only by white bands. About the church is no profusion of decorations, pictures, and images, and yet often a Bible scene or character is presented in window or on wall, and frequently a figure of the Saviour, perhaps life size, looks down upon the congregation from above the altar. One of the most beautiful I ever saw was a reproduction of Thorwaldsen's Christ, its white robes radiant against the dark oak panels behind it. Neither the cross nor the sign of the cross are multiplied but they are not lacking. In most services I never noticed it until the preacher made it dramatically in pronouncing the

benediction. There is little kneeling. In some churches nothing is provided for this purpose. Standing is occasional and significant but never prolonged. The lectern and pulpit are on either side, the altar open to the people. The kinship to the historic order of worship is apparent but the gorgeousness has gone.

When Luther and his associates realized their inability to persuade the Roman church to introduce the reforms they demanded and perceived that their efforts had resulted in a dismemberment whereby many churches were thrown on their own resources, they commenced their constructive work.

Foremost among the questions challenging their attention was public worship. Should the revolting churches continue as of old? If not, how should they proceed? After the final rupture with Rome at the Diet of Worms in 1520, Luther immediately began the translation of the Bible into German. In 1523 he prepared two treatises, *Of the Order of Divine Service in the Congregation* and *Form of the Mass and of Communion for the Church at Wittenberg*. In the following year, with collaborators, he arranged music for the Service in German. In 1526 he issued the *German Mass*.

Though intense in his convictions and vehement in controversy, Luther was not a martinet or an autocrat. He granted to others the liberty he claimed for himself. He did not demand a universal acceptance of his forms of worship. Consequently each Protestant principality and city felt free to fashion its own liturgy and many did so. It is said that within twenty

years one hundred and thirty-two Lutheran orders of public worship were published. Naturally, however, they all were influenced by the standards Luther had set, and whatever their differences they constituted a distinct type of worship, a way unlike the forms Christendom had employed for a thousand years.

The first innovation was the employment of a "living language." So natural and universal in Protestant worship is the use of the vernacular that it is difficult to realize how startling and significant was this change. For centuries Christendom had used "dead" languages for its worship, the Roman church Latin, and each Eastern church the ancient form of its own tongue. The Lutheran liturgies do indeed retain the Latin headings to the Psalms and such designations as Nunc Dimittis, Sanctus, Agnus Dei, and Gloria Patri but they make a complete break with the past in using the language of the people throughout the service.

The second radical innovation was the elimination of all prayers for the dead and of all prayers to Mary, the saints, the martyrs, and to angels. Incense was banished and symbolism generally was reduced to a minimum. No recognition of purgatory remained and the use of material substances, such as relics, to effect spiritual changes was discontinued. Banished, in fact, was everything that militated against or minimized the doctrines of justification by faith, the universal priesthood of believers and the worshippers' direct access to God.

The third innovation concerned the sacrament of the Lord's Supper, which Lutherans honour greatly.

While denying transubstantiation, they hold to the presence of Christ in the bread and wine (called by some consubstantiation) as other Protestant bodies do not. They give both elements to the laity but guard it carefully, practising an extremely close communion. No one is allowed to partake unless he has attended a preparatory service and has notified his pastor in advance of his desire.

In public worship, however, it has been removed from the central place given it by the Eastern and Roman churches. It is observed only a few times a year and, though emphasized, is a supplementary service rather than the heart of all worship. Instead of being made a thrilling spectacle it has become a devotional realization of a great truth. Lutheran worship, not focussed on the eucharistic act, finds itself free to turn in any direction that divine impulse or human desire may prompt. Worship has been wonderfully broadened.

Luther, however, was no iconoclast. He loved the historic church and in this as in everything else he desired to retain all that he consistently could for much of the Roman liturgy appealed very strongly to his mystical temperament. He must prune from the tree of worship all the diseased and gnarled growths, products of the Middle Ages, but he would save it, now restored to its primitive beauty and fruitfulness. Of like mind were his associates and followers.

"The Lutheran liturgies of the Sixteenth Century were not new and original works, created by the reformers, but they were chiefly revisions of the

Services of the Latin Church, with some additions, all however in the language of the people . . . but the whole outline and structure of the Western church for a thousand years before the Reformation is preserved." Thus speaks the *Common Service Book of the Lutheran Church*, now in general use in the Lutheran churches in this country, which acknowledges itself to be a reproduction of those early Lutheran liturgies.

Very apparent are the resemblances to the Roman liturgy as the Lutheran commences his public worship. The Lutheran minister, like the Roman priest, begins with a significant trinitarian phrase:

In the name of the Father, and of the Son, and of the Holy Ghost.

To which the congregation responds, as to all his prayers, by saying or singing, Amen.

Both the Latin and Lutheran liturgies follow this with a confession of sin and an assurance of forgiveness, and then with the Introit, an introductory selection from the Psalms.

Both introduce
The Gloria Patri
Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

The Kyrie (repeated)
Lord, have mercy upon us.
Christ, have mercy upon us.

The Gloria in Excelsis

Glory be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. Etc.

The Hallelujah

Hallelujah

The Nicene Creed

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, etc.

The Sanctus

Holy, holy, holy, Lord God of Sabaoth; heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And in both services occurs that couplet, which probably has been repeated by more Christian worshippers than any other words,

The Lord be with you
And with thy spirit.

Each has a reading from the Epistles and another from the Gospels and between the two the Gradual, a step passing from one to the other, and consisting of a few lines from a Psalm.

Most marked of all perhaps is the introduction of the short prayers, commonly designated as Collects. Of these the Lutheran *Service Book* says:

> "Of the Sunday collects, there are but few which have not been in continuous use for more than twelve hundred years. Most of these beautiful collects are now in use in all the Roman Catholic churches (though only in Latin), in the Lutheran churches, in the Church of England throughout the whole empire, as well as in the Protestant Episcopal Church in this country. Here is indeed a Communion of Saints."

In both services appear the New Testament hymns:

The Magnificat (Mary's Song)
My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden, etc.

The Benedictus (Zacharias' Prophecy)
Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up a horn of salvation for us, in the house of his servant David; etc.

The Nunc Dimittis (Simeon's Blessing)
Lord, now lettest Thou thy servant depart in peace; according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people, etc.

The Agnus Dei
O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us.

The Te Deum, the most ancient and majestic of hymns, The Litany, and numerous responses, versicles, and antiphons find a place in both orders of worship. The Lutherans have retained, almost inevitably, in connection with these unversified hymns and Scripture passages, the use of chants.

Uniformity, however, is no shibboleth among the Lutheran churches. Being congregationally governed, each may modify the usual forms of worship. Talking with the pastor of a very conservative church I made some reference to the custom of kneeling when receiving the communion. To which he replied, "In this church they always stand." When I expressed surprise at this seeming departure from the Lutheran custom, he replied: "Most of the elderly people in this congregation came from a province in Germany where they have always received the communion standing, and they prefer that way here. Each Lutheran church is free to worship as it chooses. The largest latitude is allowed. Forms of worship are not an occasion of controversy and division with us as in the Anglican church. Our issues are over doctrines, especially as to whether the Augsburg Confession and our other creedal standards shall be interpreted literally or loosely."

It is interesting to note, by the way, that generally the Eastern churches receive the communion standing, the Roman, Anglican, and Lutheran kneeling and the Reformed seated.

The Lutheran way of worship, however, presents as its distinctive features more than the elimination of accretions and the adoption of satisfactory forms

appearing in the Roman worship. It introduced into the worship of the mediæval church two features that had long been conspicuous by their absence.

In the Eastern and Roman churches the congregation, like an audience at a concert or theatre, may follow, enjoy, and enter into the spirit of the occasion but can participate only by expressions of approval or in some indirect or incidental way. "Instead of mere spectators and listeners, Luther sought to make the people actual participants in worship." Lutheranism's greatest contribution was in the restoration of congregational worship as distinct from spiritual spectatorship and individualistic devotion. It created common worship.

This was accomplished first by closing the chasm between the officiant and the congregation. The universal priesthood put all on an ecclesiastical level. The minister was the leader because there must be a leader, but he was a comrade leader. Together they approached the throne of grace. They were one. Moreover, the people were given a larger portion in the responses.

Two added features unite the congregation in a feeling of common worship. The first is that the responses by the congregation are often sung, or chanted. The responses in liturgical services, when read, give the impression of being individualistic, for often they are not in unison. It sometimes seems like a helter-skelter race to get through quickly; but nothing gives to me quite the same impression of complete unity in worship as when the Lutheran minister reads his portion and as with one voice the

congregation, guided by the organ, chant or sing the response.

Perhaps even more important was the introduction of the congregational singing of hymns. English-speaking people are apt to give Isaac Watts too much credit as though he had introduced it into our worship. Long before his day the Moravians had employed hymns, but to Luther and Lutheranism must be given the credit of making congregational hymn singing a vital part of Christian worship in modern times.

Besides making the participation in worship general the Lutheran way emphasized the intellectual factor in its services. Worship had become largely emotional with a reliance on the physical for religious impression and expression. Luther felt that the worshipper must think as well as feel and act; that he must receive truth as well as give praise and thanksgiving, must grow in knowledge of our Lord Jesus Christ as well as in grace. Supplications had been multiplied and instruction neglected. He therefore emphasized the latter, restoring the sermon and magnifying its importance. Early in his career he favoured placing the sermon first in the service and said: "The Christian congregation should never assemble except the Word of God be preached and prayer be offered even though it be very brief. Therefore when the Word of God is not preached, it were better that there should be neither singing, nor reading, nor meeting."

Lutheranism removes the Eucharist from the centre of worship but puts in its place "The Word," the Word of God, the Bible. Worship is considered

Communion, God speaking to man and man speaking to God; but God must speak first. It is a matter of definition whether the sermon is characterized as worship. The fact is that there are two parts in our public religious services: Instruction to the worshipper and prayer and praise by the worshipper. What portion of the time should be given to each? Which is the more important? Lutheranism would give the primacy to instruction. Worship must be a triumph of truth. Sincerity and devotion alone are inadequate. Knowledge must be there. Ignorance and error are its enemies. Luther developed congregational worship but it must be intelligent and thoughtful. To worship God aright they that worship him must worship "in truth" as well as "in spirit." Having received grace and truth from Jesus Christ, the worshipper is prepared to give glory to God. Such seems to be the way of Lutheran worship.

CHAPTER IV

THE WAY OF THE ANGLICAN CHURCH

The word "Anglican" is used as the most comprehensive and distinguishing designation for a distinct type of worship, that followed by the Established Church of England, all its branches in various parts of the British Empire, the Protestant Episcopal Church in the United States, and their missionary offshoots. All use some form of the *Book of Common Prayer*.

"IT IS such a beautiful service!" is an exclamation frequently heard from the lips of people whose connection is with other churches. The Anglican ritual probably does appeal to more non-liturgical Christians than any of the preceding forms of worship. It often is praised for its beauty, both literary and spiritual. That it should possess such qualities is not surprising. It did not emerge from a violent religious controversy, was not the conception of one man, nor the handiwork of a single group. Like the cathedrals, it was advanced to its final form by degrees. Over a century passed while it was being fashioned. It was the century when Shakespeare and Milton and Bunyan and Bacon wrote and which produced the authorized version of the Bible. Fine workmanship was the order of the day.

When Henry VIII broke with Rome in 1535 he

planned a National Catholic Church, with the English sovereign as the head instead of the pope at Rome, but he had no thought of changing the doctrines or forms of worship. A spirit of restlessness, however, was abroad and dissatisfaction with ecclesiastical conditions was widespread. The Church began to drift away from her old moorings. The use of the English Bible was encouraged, an order being issued that a large copy should be placed in every church and the people encouraged to read it. The Lord's Prayer and the creed were taught in English. The use of relics was discouraged. The King presented to a convocation Articles of Faith and Ceremonies which showed the influence of men who had been in conference with Luther, though in the latter part of his reign he swung back to a more conservative position.

All this had important results. Attention was called to ways of worship and they became a matter of thought and discussion as something that could be changed. Public opinion became an important factor, for Parliament had a voice in determining rituals. The policy of uniformity came to the front, Romanists being persecuted as traitors and Lutherans as heretics. There was to be an Anglican church.

During the short reign of Edward VI Protestant influences were in the ascendancy and numerous changes were introduced. In the service books English was substituted for Latin and the people were given the wine as well as the bread of the communion.

In 1549 was introduced the first issue of *The Book of Common Prayer.* Before this the English people

had been using various Latin rituals, similar to Rome's, but not identical with it. Each of these consisted of several books, such as a *Missal*, a *Breviary* and a *Pontifical*. This one new book was to take the place of all these. It was indeed to be a book of common prayer.

From these Latin services, especially the so-called "Sarum Use," it took much, but it shows evidence of the influence of the Lutheran liturgies, of the Gallican liturgy of France, the Mozarabic liturgy of Spain, and of some of the Eastern liturgies. While, however, it drew from many sources it was not a piece of patchwork but an independent creation, as much so as a beautiful mosaic which is made up of bits of stones from many different sources but may reveal genius and be a fine work of art.

Meanwhile those most in sympathy with the Protestant Reformation had been very active and exerted an influence which demanded a Prayer Book closer to the Reformed positions which Calvin had advanced. So three years later a new Prayer Book was issued in which Protestantism was more prominent. The words "Holy Communion" were substituted for "Mass," and "table" for "altar." The elevation of the Host was forbidden and vestments were simplified.

These and other changes, however, were too rapid and had outstripped the feelings of the people, who missed some of the old forms. When Mary came to the throne in 1553 and attempted to swing the English church back to submission to Rome she found many in sympathy with her. The old Latin service

was restored and the Roman ways of worship were reintroduced. Her early death, however, brought to an end this attempt to restore the Roman way of worship in England.

The discussions kept the subject of public worship before the people and England was coming to know what she wished. When in 1558 Elizabeth became queen she returned to the idea of her father, Henry VIII, of having an Anglican church, with uniformity in worship and conformity required of all the people. Meanwhile the English people had been growing more Protestant. The reformers, who had been driven out of England during Mary's reign, spent much time with European Protestants, and especially with Calvin at Geneva, and returned with a new ardour. The continuation of Latin worship became an impossibility. In 1659 a new Prayer Book in English was issued, which was not as conservative as the first book of Edward VI nor as radical as the second, and probably represented fairly well the desire and feeling of the English people. During the Revolution under Oliver Cromwell the Prayer Book was banished. When it was reintroduced at the Restoration it was modified somewhat, with a few changes that were away from the Puritan ideas. This was in 1642, over one hundred years after the first consideration of modifications of existing forms of worship. There have been changes since, slight in the Scotch forms, more marked in the Irish, and noticeable in the American. These, however, have not changed radically its structure or spirit. Here is a form of worship that apparently suits and satisfies

the Anglo-Saxon, if he is to have a liturgy. This is confirmed by the fact that when non-liturgical Anglo-Saxons borrow liturgical forms they go to the Anglican rather than to any other liturgy.

It is interesting to note that while the distinguishing mark of the Eastern churches is found in loyalty to the early ecumenical councils, of the Roman church in loyalty to the Papacy, of the Lutheran churches in loyalty to the Augsburg Confession, the use of the *Book of Common Prayer* marks a church as Anglican. Most of their controversies have been and are now over forms of worship. Here was the Puritan battleground. In this country an Episcopal church is generally rated as "low," or "very low," "high," or "very high." This church, as no other, makes the way of worship a major test.

The similarity of the Anglican way to the other liturgical churches is evident but is not so easily indicated as in the case of the Lutheran. That was a sharp break from the Roman and almost every phase of its worship can be designated as near or far from that. Not so with the Anglican. It does, however, have much in common with the others. It makes use of the New Testament hymns, such as the Magnificat, the Nunc Dimittis, Gloria in Excelsis, the Benedictus, together with the Apostles' and Nicene creeds, the Te Deum, and the Litany. It contains many of the collects found in the Roman and Lutheran liturgies and like them makes extensive use of the Psalms. The Amen is said by the people, who also join in many brief responses.

There are three qualities marking it that add much

to its beauty and value. The first is Simplicity. While it has a few words that now seem archaic or ecclesiastical, most are short, simple, and of Saxon origin. Latinized English as well as Latin is conspicuous by its absence. The thoughts and experiences of everyday life are recognized. The appeal is clear and direct. The Prayer of Confession well illustrates these. What could be more meaningful than "We have left undone those things which we ought to have done; And we have done those things which we ought not to have done." Compared with the ornate and elaborate designations of deity as found in the Eastern liturgies, note the simple form of address used together with the appropriate characterization linked with each: A Collect for Peace begins "O God, who art the author of peace and lover of concord"; A Collect for Grace, "O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day"; A Prayer for the President, "O Lord, our heavenly Father, the high and mighty Ruler of the universe"; A Prayer for the Clergy and People, "Almighty and everlasting God, from whom cometh every good and perfect gift"; A Prayer for All Conditions of Men, "O God, the Creator and Preserver of all mankind"; A General Thanksgiving, "Almighty God, Father of all mercies." As marked as their simplicity is their brevity. "The long prayer of the non-liturgical churches and the General Prayer of the Lutherans are absent. It is true that many collects may be used in succession, but each has its one definite thought, its own distinctive appeal.

Symmetry is another marked characteristic. Worship in its richness and fulness consists of more than one emotion and more than one soul attitude.

Often worship is sincere but one-sided. If it is such continuously, the soul becomes warped and the acceptability of the worship becomes doubtful to say the least. Everywhere symmetry gives strength and beauty, and so it does in worship. The Anglican liturgy is particularly well proportioned. It begins with *Confession* of Sin, revealing the humble and contrite heart. It is the absence of this element that renders so many services of worship utterly inadequate. There is introduced later a Prayer of General *Thanksgiving*, which also opens the door for the inclusion of gratitude for specific blessings even of a personal nature. In the evening services is included the Ninety-second Psalm, beginning, "It is a good thing to give thanks unto the Lord." Also is added a group of Thanksgiving collects to be introduced into the services. *Praise*, early in the service, is made prominent by the use of the Te Deum, which is preceded by the Venite, "O come, let us sing unto the Lord," and followed by the Benedicite, "O all ye Works of the Lord, bless ye the Lord; praise him and magnify him forever," etc., and later by the Benedictus, from Luke, beginning "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Or in place of this may be read the One Hundredth Psalm, Jubilate Deo, beginning "O be joyful in the Lord, all ye lands." In the Eastern liturgies, the use of the Psalms seems excessive and praise has a disproportionate place, but here, while

it is a prominent feature of the worship, it does not seem to monopolize the soul's devotion.

Petition appears in the prayer of confession and in the Litany. It also expresses itself through various collects, in which the suppliant makes known his requests unto God, such as "Lighten our darkness, we beseech Thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen."

Equally earnest are the prayers of *Intercession* for others. Some are grouped with the collects containing special petitions but above them all stands "A Prayer for All Conditions of Men":

> "O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy Holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; (especially for those for whom our prayers are desired); that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. Amen."

Balance appears also in the use of the Lord's Supper. It does not make it the miraculous centre of all its worship, neither does it relegate it to an occasional service of remembrance. In most churches it is observed at one service each Sunday morning, and in a simple way. Probably Episcopalians partake of communion more frequently than any other liturgical worshippers.

One other feature of the Anglican liturgy deserves notice and that is variety. The non-liturgical worshipper thinks of the Episcopal service as monotonous because there are so many portions that are repeated every Sunday; but it is an open question, if the two services are compared year by year, whether there is not more variety in the liturgical than in the non-liturgical. It is certainly so in the Scripture selections. During the year fifty different Old Testament selections are read at the morning service and fifty New Testament selections. Fifty others of each are assigned for the evening services; and for the communion service, which by many is observed every Sunday, there are assigned fifty readings from the epistles and fifty from the Gospels. That the book of Psalms may be covered every month, it is divided into sixty parts, two designated for each day of the month, one for the morning prayer and one for the evening. It would be almost impossible to find a non-liturgical church in which during the year are read so many different portions of the Scriptures, Old Testament and New Testament, Gospels, Epistles, and Psalms.

There is variety also in the prayers, for every

Sunday in the year has its own separate and appropriate collect. As the minister may insert other collects, both those in the Prayer Book and others of his own selection, it probably would be easy to find an Episcopal church where during the year the prayers showed more variety than in the neighbouring nonliturgical church where the minister might be in the habit of offering Sunday after Sunday practically the same prayer. The Lutheran church also shows much variety in using in addition a separate Introit (introductory sentences) and Gradual (step between the two Scripture readings) on every Sunday during the year.

Additional escape from sameness and excessive and constant repetition is secured by the options offered to the minister. Again and again in the rubrics (directions) appears the word "or," signifying that the minister at any service may make a choice of two or more passages. Frequently appears such a phrase as "The minister at his discretion may omit," or "In places where it is convenient." At the very opening of the morning services are these words, "The minister shall always begin the morning Prayer by reading one or more of the following sentences of Scripture." Then follow twenty-seven sentences, some of which are suggested for special days, as Christmas.

Little that is symbolic or figurative appears in the language of the *Book of Common Prayer*. The vestments are more elaborate than in the Lutheran church, but much simpler than in the older churches. The ecclesiastical colours are used but are not strik-

ingly conspicuous. The church is usually in the shape of a cross, and the cross appears on the spire and on the altar. In some churches the crucifix is prominent, and occasionally pictures, besides those in the windows, and figures of Jesus are to be seen.

Kneeling in prayer and in receiving the communion, standing in praise, whether in congregational hymns or choir music, and during the reading of the Gospel lesson at the communion, are practically universal. Other acts of reverence, such as bowing the head at the name of Jesus and making the sign of the cross are frequent in some churches, occasional in others and sometimes entirely absent. When the offering is made, it is always placed on the altar, in some cases being lifted up by the minister, as in the elevation of the Host in the Roman church. In some churches the bread and wine also are elevated. In churches that are very "high" the bending of the knees, in genuflection, every time the worshipper passes in front of the altar, however far he may be from it, is practised.

In one church where this was done I witnessed an interesting and somewhat significant act. At the close of the services for the day, on a Sunday evening, the officiating clergyman went to the altar and taking the bread of the communion which had been reserved for the sick he carried it to one side of the church and placed it in a receptacle. After that had been done, the genuflections were no longer made when he passed the great altar but when he passed in front of the receptacle that contained the consecrated elements. This seemed a reservation and

adoration of the elements, that is being fought so bitterly in England in connection with the revision of the Prayer Book which was rejected in Parliament in 1927–1928.

In fact the controversial issues of the Anglican worship concern themselves not so much with the words as with the rubrics (which tell what shall be the postures and actions in worship and their significance), and with what various ministers assume to do outside of the directions of the rubrics.

The main impression that the way of the Anglican church gives is that worship in and of itself is important and worth while. The sermon may be poor or altogether lacking, the sacrament of the Lord's Supper may or may not be observed, no ecclesiastical or material advantage may accrue to the worshipper, but it is good for him to join with others in praising the only living and true God, and it is a natural thing to do. As such it deserves an attentive mind and a reverent spirit, expressing themselves in forms beautiful and true.

CHAPTER V

CHARACTERISTICS OF LITURGICAL WORSHIP

THOUGH these four liturgical churches, which comprise more than four fifths of Christendom, differ in their forms of worship and their underlying beliefs, they have certain common characteristics which justify placing them in a group together. It is true that these marks appear sometimes in the worship of other Christian bodies, but even when present there they are not accentuated sufficiently or in a way to bring such churches into this group.

1. *A Supplied Ritual.* Those officiating are supplied with a ritual for the entire service of worship. In a book they find the nature, content, and order of the various parts. Whatever liberty may be granted them, they find themselves under no necessity to make any decisions, to create any expressions. If a sermon is preached, it must be original; but in the realm of worship they are obliged to assume no responsibility. Even the Scripture passages for each Sunday are assigned. The prayers are before them to be read. The rubrics also give specific information as to their positions, their postures, and actions in different parts of the service. No intellectual preparation is required and they carry little burden for the spiritual outcome of the devotional period. Very important is the manner and spirit with which they

conduct divine worship, but for the substance they have no responsibility.

2. *Responsive Features.* All their services are noticeably antiphonal. In the Eastern churches the service is continuously responsive, there being at least two officials with the priest: a reader and a singer, or choir. Sometimes there is a deacon, and I have seen several officials carrying on the service with the priest. The congregation also joins in ejaculatory responses, such as "Amen."

In the Roman church, at Low Mass many responses are uttered by the "Server," representing the people, usually a boy, while at High Mass they are sung by the choir, other priests at times also participating in the responses. The people do not have any share in the Canon of the Mass but do in other parts of the Service.

In the Lutheran and Anglican churches some of the responses are by the choir but many are by the people themselves, much more than in the other two churches.

Perhaps as a result of this the various parts of the service are very short. Long prayers, long Scripture lessons, and exhortations in the ritual are exceptional. At a service of a "German Reformed church" which I recently attended there were only ten parts to the service, of which four were hymns, whereas in a liturgical service there are a score or two and while I never have attempted to count them it seems to me that in some services of the Eastern churches there must be a hundred or two. Calvin rigorously excluded everything antiphonal and it is only within

the last generation that the Reformed churches have commenced to incorporate responsive features in their services to any marked degree.

3. *The Historic Continuity of Worship.* These churches deliberately and with great desire and satisfaction use expressions in their worship which have voiced Christian devotions for centuries. They are worshipping with the historic church and with the saints of old. To be led in prayer by Chrysostom, in words which expressed his deepest feelings and in which uncounted millions of devout souls for over a thousand years have joined means more to them than to be led in prayer by the individual who is occupying the pulpit that Sunday. They feel that they are part of a great company which no man can number, out of every nation and of all tribes and peoples and tongues, who in past ages worshipped thus. The feeling of historic continuity of their worship affects many, though of course not all, worshippers in the liturgical churches and imparts to their devotions added richness of meaning and warmth of feeling.

This also brings to them the thought that a vast company on that very day, the world over, are uniting in that service, listening to those words of Scripture, joining in those prayers and receiving that benediction. The size of the congregation does not matter so much. They may be few in number, but they are in reality part of a great congregation at that very moment. Because of the recognition of this fact liturgical churches sustain services, such as "early morning communion" and "holy day serv-

ices," that others would feel "did not pay to keep up with so small an attendance." Moreover, the association that others often have with hymns and Bible verses, the hymns that a mother taught or sang, the old Sunday school hymns, and with familiar Scripture verses, they have equally with reference to the prayers which they have heard from earliest childhood. This consciousness of "corporate worship" they feel also when on entering a strange church perhaps in a foreign land they find the ways and words the same as those to which they have ever been accustomed. These are standing not on the shore of a beautiful pool but on the banks of a majestic river.

4. *The Temple Conception of the Church Edifice.* The general Christian attitude toward the church building reveals both the temple and the synagogue idea but the liturgical churches give precedence to the former.

The Hebrew worshipper approached the temple with reverence and even with awe. Entrance would bring him before Jehovah, present as nowhere else. An assembly of people was not necessary. God was there. That sufficed, for he had come to sacrifice, and to worship Him.

Similar is the Christian liturgical worshipper's attitude and feeling. He acknowledges the omnipresence of God; he believes in the immanence of God, but a localized manifestation of deity seems a reality to him. "Surely God is in this place." A feeling of reverence, as of one approaching the King of kings, possesses him. Hence he bows in silent devotion on

entering without waiting for the service to begin; hence he kneels or stands, as the most respectful postures, when prayer is offered; hence he is very reluctant to have the sacred room used for any other purposes than worship. The officiants are robed as befits those in royal presence, like unto the "wedding garment" expected at the marriage feast of the King's son. The temple idea of a local manifestation of God is undoubtedly accepted and felt.

This conception is further emphasized by the presence of an altar, located at the extreme end of the church so that no one stands behind it. It faces all the people, no pulpit intervening, and to it they all come to receive the sacrament. Furthermore this is given to them always by a priest or by one who has been ordained to this sacred office, no layman ever acting as an intermediary. Most striking and perhaps most significant of all is that when the officiant prays, he usually faces the altar, often with his back to the congregation. However much a non-liturgical church, in its structure and services, may resemble a liturgical church, the clergyman rarely turns his back to the congregation and faces the altar when he prays. On the other hand in a liturgical church, though the altar be designated a table, and look like an ordinary communion table, at some time the officiant will face it and address God, as though he were there in a way that he is not in any other portion of the building. To them it is as natural as when the spokesman of a company of petitioners turns his back upon his associates and faces the governor with whom they have come to

intercede. God is at the altar and thither faces the representative of the people.

The temple conception appears usually also in the architecture, which both without and within has less resemblance to a convenient and comfortable auditorium and more of the beauty, dignity, and stateliness of an ancient temple.

5. *Their Worship Is Preëminently Christocentric.*

(a) The entire liturgy is based on the Christian year and the Sundays receive their designations from the great events of Christ's life and other associations with him. Days are assigned to his birth, the presentation in the temple, his baptism, his transfiguration, his triumphal entry, his death, resurrection and ascension. The Advent period includes the four Sundays before his birth. Lent is the preparation for Easter and its forty days commemorate our Lord's fasting in the wilderness. Pentecost is observed as Whitsunday and many Sundays are designated by their relation to Trinity Sunday. All the liturgical churches have days set apart for his leading followers and supporters, as the four evangelists and the twelve apostles, Mary, and also Michael and all angels. The two older liturgies have many saints' days and the two Protestant divisions observe an All-saints Day. In other words their Sundays are designated not by the secular calendar but circle about the life of Christ.

(b) They make frequent use of the distinctively New Testament hymns, those connected with the life of Christ, such as Elizabeth's song, Mary's song, the prophecy of Zacharias, the song of the angels at

the birth of Jesus, and Simeon's blessing. They repeat or sing usually after selections from the Psalms, "Glory be to the Father, and to the Son and to the Holy Ghost; as it was in the beginning, is now and ever shall be; world without end. Amen." Thus they change the Hebrew worship into Christian worship.

(c) They make constant use of the historic creeds, the Apostles' Creed, the Nicene Creed and some of them of the Athanasian Creed. These are markedly Christocentric, having been formulated in the era when the divinity of Christ was being discussed and emphasized above all else. Trinitarian expressions abound in all these liturgies and the divinity of Christ is repeatedly expressed in the most unequivocal terms.

(d) The symbols common to all these four relate themselves to Christ and are made prominent. Not many years ago in driving through a strange city, you could tell at once the liturgical from the non-liturgical churches. The former always had a cross on the top of the spire. The latter did not. Even more marked is the difference in the interior. In the latter, however much they may speak and sing about the cross, rarely does the symbol appear. In the former the cross is always prominent, on the altar, upon the walls, in the windows, often on vestments and books, is carried in the processional, and sometimes is embodied in the very structure of the building. The crucifix, bearing the figure of Jesus, frequently is seen. The sign of the cross is occasional in some and frequent in others. They stand when the Gospel is read at the Communion even if they remain seated

during the reading of other Scripture passages. They all have candles, more or less typifying Christ the light of the world. Some bow at every mention of his name in the service.

(e) The Sacrament of the Lord's Supper is made very prominent. The Roman church allows it to monopolize their public worship. The Eastern churches make it very prominent every Sunday morning. The Anglican church observes it regularly one or more times every Sunday. Though the Lutherans have it less frequently, they guard it very strictly and give it a greater significance than do most other Protestants. When some Lutherans who had moved into the vicinity of the church of which I was pastor, and wished to join it, a Congregational church, their former pastor objected most strenuously on the ground that the Reformed view of the communion, which we held, was so inadequate and erroneous that we could hardly be considered a Christian church. All four liturgical churches are sacramentarian and exalt to a high degree the meaning and value of the bread and wine of that service.

The worship of some other churches is theocentric. They worship God and in him and through him find Christ, his Son. The liturgical churches, as one of their leaders told me very earnestly, approach God through Christ. Their worship is preëminently Christocentric, as over against nature worship or even theocentric worship.

Taking these characteristics together it is apparent that they cover almost all aspects of worship: the leader, the participation of the people, the time

and place, the presence of God, and Christ as the formative factor. Some have the idea that reading prayers makes a church liturgical but that is a superficial view. The difference from others is radical, through and through. The approach, the attitude, the expression, the expectation, the spirit make it not so much a different species as a different genus.

Liturgical worship may or may not appeal to us, may or may not be approved; but it is not to be brushed one side as traditional servitude or ritualistic rubbish; nor, on the other hand, should it be adopted as an æsthetic novelty or a bit of ecclesiastical aristocracy.

THE NON-LITURGICAL QUEST

CHAPTER VI

THE WAY OF THE CONTINENTAL REFORMED CHURCHES

FAREL had made a clean sweep. Incense, holy water, anointing oil, candles with their flickering flames had been banished. Gone were the relics, the pictures, the images, even the crucifix—tokens from childhood of their hope, their faith, and the love of God. All symbolic actions, not only the spectacular but the simplest, even the sign of the cross, were forbidden. No longer was the cathedral filled with the sonorous and solemn intoning of mystical Latin phrases. Chanting had ceased and silenced were the Litany and the old familiar collects and prayers. The altar had vanished from the church and the servants of the most high God wore no golden garments or richly coloured vestments, but sombre robes; and in place of the very body and blood of their Redeemer, elevated to the sound of the deep toned bell with awesome impressiveness, they were told that they beheld only bread and wine, simply that and nothing more. How could people worship when suddenly deprived of almost every instrument and expression with which they had been accustomed to declare their Christian devotion?

Such was the challenge given to Calvin when Farel persuaded him to stay in Geneva and help him.

Farel could not solve the problem. He was a whirlwind reformer but no builder. He had won Geneva to Protestantism and had established preaching services, with Scripture lessons and an invocation, but he was not leading the people in any adequate way of public worship. Could Calvin?

This slight, pale, lustrous-eyed Frenchman had a creative mind. In his "Institutes" he had given the Protestants a system of theology, truths so fashioned that they could be used as mighty weapons against the foes that were striving to beat down the citadel of their faith. Later he gave them a form of church government, the Presbyterial in contrast to the Episcopal and Independent, a veritable godsend then and increasing in favour to-day. Could he also give them a Way of Worship that would take the place of what they had lost? If not, if a widespread cry, "Oh, that I knew where I might find Him," should arise and remain unanswered, in vain would have been Calvin's theology and Calvin's polity. Could he meet the need? He did. Famed for his theology, followed in his polity, Calvin's guidance in the realm of worship, the most difficult of all and perhaps the most important, is unappreciated by many.

What an achievement it was! Calvin was neither a monk like Luther, nor a priest like Zwingli or Knox. Though practically a layman, with only a little ecclesiastical training in his early youth, he was able to give to the church at Geneva an inspiring way of worship. But what did that amount to? Geneva was only a little city, of a few thousand inhabitants, not

even a canton of Switzerland. Small was his parish, compared with Luther's, Zwingli's, and that of Knox; but the Genevan way of worship, in connection with similar forms introduced by Calvin in Strassburg, was adopted by the Protestants of France and some Swiss cantons, by the German Reformed church (non-Lutheran) in the Palatinate and other parts of Germany, by the Dutch Reformed church in Holland and by the Presbyterians of Scotland. It also had some influence on the Anglicans and Independents. It was a masterful solution of a difficult problem and only the superficial scoff at it.

In common with all forms of Protestant worship it banished Latin and in each country the language of the common people was used. Like Lutheranism it gave great prominence to the sermon.

Its distinctive feature, however, was the complete break with the ritual of the historic church. None of the old forms of worship were followed. The good, the bad, the indifferent were treated alike. The Lutheran and Anglican pruned the tree of Roman worship, pruned it drastically, and then kept it. Geneva cut it down to the ground, and started a new growth from the roots, the Bible. It was a freshly developed form of biblical worship.

A second radical step was the division of the responsibility for the conduct of worship. In the liturgical services described, the church supplied everything to the officiating clergyman. He had but to follow the *Book of Worship* placed in his hands. There he found the parts of the service, their order, their form, their content, even the phraseology to be

used. Rubrics also indicated the postures to be taken, the motions to be made, with explanations of their significance. Practically nothing was left to his judgment, nothing creative required of his mind.

He had more or less liberty, but usually he walked in the way that the church made for him. It was a bold step when the Reformed churches intrusted much of the responsibility for the service of worship to each officiating clergyman. It was dangerous. Very many of the pastors had been priests, trained in the old way, utterly unaccustomed to fashioning forms or phrases for worship. New men could not be adequately trained at once. Surely Calvin had courage to create this new policy.

It is a debatable question whether the Continental Reformed churches should be classified as liturgical or non-liturgical. What Calvin framed is commonly designated as "The Genevan Liturgy," but it differs so much from the worship of the four liturgies already described that it can scarcely be classed with them.

The minister was given responsibility in the selection of his Scripture readings, whether there should be one or more, whether from the Old Testament or the New, whether Gospels or Epistles. This gave him greater freedom in the selection of his sermon themes, for while the liturgical preachers are not compelled to preach on the readings of the day or on the day's designation in the ecclesiastical calendar, it is rather expected that they will and my observation has been that they generally do.

Responsibility was also given him in public

prayer. The prayers at the week-day services were to be extemporaneous. On Sunday some of the prayer was to be original, only a part being read from a service book. The prayers at the communion service, a long exhortation, the Apostles' Creed, and other parts were to follow the ritual, the Psalms and Scripture selections alone being left to the officiant.

One of the most interesting accounts of Genevan worship is given in *The Church History of Geneva*, by Rev. Andrew L. Mercier, pastor of the French Church in Boston, who had been at Geneva. The book was published in 1732.

After describing an introductory devotional service at seven in the morning, conducted by a divinity student, who read from the Bible and gave out Psalms for singing, he says:

> "The minister then takes his place in the pulpit and begins with a short prayer to God, which he reads. It contains a confession of sins, a desire to forsake them, and an humble petition to God for the forgiveness of the same through the merits of our Lord and Saviour, Jesus Christ.
>
> "This prayer being read with devotion by the minister, he sits down and having named a Psalm, a person appointed and that hath a yearly salary for it, being dressed in minister's cloaths and sitting just under the pulpit, riseth up, marketh it in cyphers with chalk on a slate and sets it. He knows what shall be sung, because all the Psalms are sung in order, beginning with the first and following in course until the last, and then begin with the first again.
>
> "Then the minister riseth up and maketh a

prayer extempore. Then he names a text and expounds it. Immediately after he reads a pretty long prayer of intercession, not only in behalf of the congregation but also of all men, especially of Protestant Princes and States, and in particular manner for the most honored Lords of the Republic of Geneva, as also all the militant and persecuted Churches. Next to the prayer, part of a Psalm is sung; and the minister having given the blessing to the people, the service is over.

"At twelve o'clock another minister begins the second service, which differs with the first in this, that instead of expounding the Scripture, he expounds a section of Mr. Calvin's Catechism.

"At two o'clock begins a third exercise which differs with the first in this, to wit, whereas in that the minister reads two prayers and maketh only one extempore, in the afternoon on the contrary he reads but one and that the shortest, the confession of sin, and maketh two extempore."

What an intellectual and spiritual stimulus these Reformed pastors felt, when they realized the new responsibility placed upon them in public worship of rightly dividing the Word of Life in the selection of Scripture passages, of bringing forth each week sermons of length and strength, and of determining how the Almighty should be addressed in behalf of the people.

All of course was not left to them, for Calvin, as others, had witnessed the worship of the Anabaptists which often became intense, extravagant, and disorderly. These dangers must be avoided. So an order of service was given, which opened with the

ascription, "Our help is in the name of the Lord, who made heaven and earth. Amen," which included the Ten Commandments, The Lord's Prayer and the Apostles' Creed, and certain appointed prayers. It is because of these fixed forms that the word "liturgy" is applied by many to the Reformed worship. Some are surprised when they learn that Calvin authorized the reading of prayers, but the marvel is that he broke so with the preceding thousand years as to require any extemporaneous prayers.

For a hundred years the Scotch Presbyterians used *The Book of Common Order* often called the Knoxian Liturgy. Knox brought this from Geneva. It was practically the same as the Genevan Liturgy established by Calvin. The Continental Reformed churches have modified somewhat their Calvinistic liturgies. Some have introduced responsive features which were entirely lacking in the original Genevan Liturgy; and also other historic forms. Some have dropped the written prayers from the regular morning services, or changed the place of the "General Prayer" from after to before the sermon. In Prussia the Reformed and Lutheran churches, under royal pressure, united and changed somewhat their forms of worship. All the Continental Reformed churches adhere closely to the fixed ritual for the communion, baptism, and other special services; and present a distinct type of worship in which use is made of both read prayers and extempore prayers.

Calvin's way of worship not only supplied a lack in the church services, but met the needs of his followers. It was peculiarly fitted for a battling and

persecuted church. The Lutheran churches had a comparatively easy time, for their kings, in Denmark, Norway, and Sweden, and many German princes favoured them. The Anglican church had much royal favour. How different the fate of the Reformed churches! In Switzerland were battles in one of which Zwingli lost his life. Calvin and Farel were both banished, one never to return. In France think of Francis I, Catherine de'Medici, Richelieu, Louis XIV. Count again the eight civil wars, recite the story of the Massacre of St. Bartholomew, enumerate the terrible consequences of the Revocation of the Edict of Nantes, ask the Huguenots how many were imprisoned or executed and how many left home and fled the country. Ask the "Sea Beggars" of the Netherlands to tell how much it cost to keep the Spanish Inquisition out of their country and to make a list, if it can be done, of the martyrs of the faith in that land. And what of the Scotch Covenanters facing Mary Queen of Scots with her French alliances and her Roman Catholic devotion! For such the need was not for a beautiful ritual but a worship sustaining, strengthening, making men dauntless in danger and triumphant in martyrdom. The worship of these Reformed churches did not have much beauty, but, oh, what strength it had! And strength they needed.

Its very simplicity gave it opportunity and power. Some services need an altar and robes, a beautiful building and choice harmonies to be effective; but this worship was elemental, primitive, if you choose, and soul stirring alike in spacious hall or lowly cot-

tage, in the secret recesses of the woods or in the open fields, even in caves.

> "Be pleased, O Father of all grace, to restrain the wrath of thine enemies, who persecute thy Son, Jesus Christ in his members; and strengthen the persecuted with victorious steadfastness and the power of thy Holy Spirit, that they may joyfully receive these sufferings from thy hand, and in the midst of tribulation, experience that peace which passeth understanding." . . . "Strengthen and confirm all thy faithful children, who in various places are scattered in Babylonish captivity, under the tyranny of Antichrist; suffering persecution for the testimony of thy heavenly truth. Give them steadfast constancy; console them, nor suffer the rage of rapacious wolves to prevail against them; but enable them to glorify thy name as well in life as in death. Confirm and defend all thy churches who at this day are labouring and fighting for the holy testimony of thy name."

Among the secrets of the strength of their worship are some ordinarily ridiculed. Luther had discovered the value of congregational singing and Calvin relied on it even more. This supplied the emotional element that had come from the symbolic and spectacular features of the old rituals. And it stirred even more deeply, for the worshippers were not mere spectators, nor was their part a mere response to the utterances of their leaders. It was their worship. The priesthood of all believers, their own priesthood became a reality for were they themselves not coming to the very throne of grace were they not themselves supplying the form and creating the spirit of Worship?

Two things added to the power of this factor. One was the small number of tunes and their simplicity. All could learn them; all could sing them; and what a volume of song arose. Who after that could long for the intoning of the priest?

The other factor was that their congregational singing was limited to the metrical version of the Psalms and some other biblical paraphrases. What they had heard before came from the holy city, Rome; what they sang now came from the holy book, the Bible. Surely they had lost nothing! The emotions of the Psalms are the deepest, mightiest emotions; their aspirations are the highest the human heart has known; their anguish the keénest; their faith the strongest; their hope the most triumphant. The fervour of the aroused congregation more than atoned for the lost thrill of priestly ministrations. The worshipper was like a bird that had ever been carried about. When its cage was torn to pieces, the terrified bird fell fluttering to the ground, but soon rose in flight and borne on its own pinions into the upper air, it longed not for the cage.

The strength of their worship was even more in the great truths which were sounded in the Psalms and their sermons and which transfused their prayers. They were indeed heavy, but heavy with mighty convictions, great experiences, o'ermastering beliefs. Above all God was there. In him they lived and moved and had their being. And it was a mighty God that they were worshipping—a god of wisdom and a God of power. His was not serene majesty, enthroned to receive the homage of his subjects,

but a sovereignty intensely interested in human affairs and active in bringing things to pass. So interwoven in their worship were their beliefs that it became intellectual as well as emotional. Worship was an expression of truth as well as sentiment.

Some lay all the emphasis on beauty in fashioning forms of worship, but it must not be forgotten that "Beauty and strength are in his sanctuary."

Worship should have strength as well as beauty. If it can have but one let that one be strength; for mere beauty in worship will bring a blight upon the soul. The Reformed liturgies have been modified, for the times have changed, the perils of persecution having passed; but they still reveal strength with their added beauty. If forms of worship are to survive and to sustain, they must be strong in consecration, in convictions, in emotions, in beliefs. Agnosticism makes a mirage out of worship. Eliminating evidences of belief, reducing truth to a minimum, so that all can join in the service is a pleasant pastime but is devitalizing.

It is doubtful whether any forms of public worship so influenced the daily lives of the worshippers and made them strong to endure as did the Genevan Liturgy, as used by the French Huguenots, the Dutch "Sea Beggars" and the Scotch Covenanters. Strength as well as beauty should be in all ways of worship.

CHAPTER VII

THE WAY OF THE NON-LITURGICAL HIGHLY ORGANIZED CHURCHES

AT THE beginning of the Seventeenth Century Christendom had settled down to five ways of worship; the Eastern, the Roman, the Lutheran, the Anglican, and the Reformed, with little chance for any other. Worship entirely free and independent had been tried and had proved a failure. At the outset of the Protestant Reformation the Anabaptists had sprung up in Central and Western Europe and had multiplied rapidly especially in Switzerland, Germany, and Holland. They must have numbered at one time hundreds of thousands. They had no liturgy, no common order of service, each group worshipping as it chose. As in their theological beliefs and social practices, so in their ways of worship there was the widest divergence. In some sections public prayer was altogether silent and in others rhapsodical. They antagonized and alarmed the civil authorities by their attacks, alienated the other Protestant bodies by their excesses, and aroused the Roman church by their denunciations, so that everyone was against them. They were persecuted everywhere and had no protectors. Lacking organization and even cohesion, they gradually disintegrated and disappeared, surviving only in a few small groups. Free worship seemed to lack stability.

Before the Seventeenth Century had advanced far, however, two types of worship were created in England that were destined to rival the other Protestant groups and greatly influence all.

At this time England was Anglican and Scotland Reformed (Presbyterian), each having its own Parliament but with a common sovereign. Their kings, James I and Charles I, leaned toward Rome but the English Parliament was growing more and more Puritan in its membership. The antagonism between the king and Parliament, on civil and religious questions alike, grew greater and greater until it culminated in the Revolution, the execution of Charles I, and the rule of Oliver Cromwell.

Parliament determined to do away with the Anglican way of worship and in 1643 authorized the Westminster Assembly to decide on a form of church government and discipline and to settle on ways of worship which would be more in accord with the positions of the Reformed churches on the Continent and in Scotland.

The Assembly was an English body, but the desire to have religious uniformity throughout the three kingdoms led to an invitation to Scotland to send representatives. They were advisory members, without vote, but they had much influence.

The Anglican form of worship was out of the question. The Scotch *Book of Common Order* might have been adopted but the English Independent Puritan element was very strong and was much opposed to "set prayers" of any sort and so this also was laid to one side. *A Directory of Worship*, however, was

prepared and, after some modifications by the English Parliament and later by the Scotch Parliament, was adopted in both countries. The Scotch were satisfied with the Genevan type of worship but gave it up for the *Directory* in the interests of comity, that they might be one in worship with their fellow Protestants in England. Then came one of those comedy-tragedy happenings of history. Having accepted the results of the Westminster Assembly, that they might be in agreement with England, they saw England, at the Restoration under Charles II, drop it all and return to the Anglican way of worship, leaving Scotland to follow what England had formulated. Of course it was not so serious because the polity and creed were thoroughly Calvinistic, as Scotland was, and the *Directory of Worship* had Calvin's thoughts and spirit.

It contained no forms of worship, not even prayers, nothing to be used in public worship as it stood; but it gave many directions as to what should be in the prayers. These, to quote from the more familiar American book, were after this fashion:

> "It seems very proper to begin the public worship of the sanctuary by a short prayer; humbly adoring the infinite majesty of the living God; expressing our sense of distance from Him as creatures, and unworthiness as sinners; and humbly imploring his gracious presence, the assistance of his Holy Spirit in the duties of his worship, and his acceptance of us through the merits of our Lord and Saviour Jesus Christ.
>
> "Then after a psalm or hymn, it is proper that

before the sermon there should be a full and comprehensive prayer: First, etc. [Then follow directions of about five hundred words, giving many topics for inclusion in this prayer.] Prayer after the sermon ought generally to have a relation to the subject that has been treated of in the discourse; and all other public prayers, to the circumstances that gave them occasion.

"It is easy to perceive that in all the preceding directions there is a very great compass and variety; and it is committed to the judgment and fidelity of the officiating pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspects of Providence, the particular state of the congregation in which he officiates, or the disposition and exercise of his own heart at the time.

"But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previous to his entering on his office, to prepare and qualify himself for this part of his duty as well as for preaching."

Here is clearly another step forward in the minister's responsibility for the conduct of worship. Not only the sermon, and the selection of Scripture readings and hymns are left to him, but he must decide which of these many suggestions he shall follow in each prayer and must determine their form and fashion their phraseology. That it was to be no extemporaneous effort the *Directory* made plain. Some feared that a minister, by a few deft turns in phras-

ing and the introduction of a few vocatives in addressing deity, might change these directions into prayers and use them in the services; but this was not done; it would not be like a Scotchman to dodge duty in that way. They faced this new responsibility squarely. In all Christendom there were none better than the Scotch to try the experiment of relying for leadership in public worship on their own efforts and the Spirit of God in their hearts. They retained all the strength of the Calvinistic worship and added thereto their own virile thought, their deep convictions, and impulses from daily life. Prayer had become less historical but it was growing more experiential, more *ex corde*, as a Romanist would say. Public worship was moving out of the ecclesiastical harbour toward the uncharted sea, but the mariner was expected to keep the shore line in sight, where buoys and lighthouses marked the course and safeguarded the vessel from shoals and perilous ledges.

There always have been those who have regretted the loss of the *Book of Common Order* and desired a return to a more ritualistic way of worship. The Church Service Society of the Church of Scotland has published repeated issues, during the past fifty or more years, of a *Book of Common Order*. This is based on the original *Book of Common Order* introduced by Knox but embodies also some of the responsive and devotional features of the historic rituals. It has been used in part or in its entirety by many Presbyterian churches in Scotland but never has been officially adopted.

The *Directory of Worship* has not only been re-

tained in Scotland but has been adopted with some modifications by the Presbyterian churches of the United States and the British provinces. The directions seem at the present time to be followed with less of literalism than formerly, and the ministers apparently heed especially the direction that "public prayers ought to have a relation to the circumstances that gave them occasion"; but still their worship shows the moulding and directing influence of the "Westminster Standards." The Presbyterian minister had proved himself willing and able to carry an ever-increasing responsibility in public worship.

The same willingness and tendency to do this appeared in another highly organized church but under circumstances quite different. John Wesley, though the founder of Methodism, always retained his membership in the Anglican church and his fondness for it. He prepared a revision of the *Book of Common Prayer* for the use of the Methodist church in the United States. This was adopted by the preachers at their Conference in 1784. Then occurred another of those strange reverses, for the Methodist church was like the son in the parable who said to his father, "I go," but went not. Some of the city churches adopted it for a time, but it was little used in country villages and scattered communities. In 1789 the Conference declared the use of it optional and in 1792 it was not mentioned. It never was repudiated but gradually disappeared. A restraining liturgy, especially from England, so soon after the Revolution, was not likely to find favour, and its fixed forms did not seem to accord with the religious

spontaneity of the early Methodists. The Methodist church, however, fixed very definitely an order of service, in which were incorporated the Lord's Prayer with "trespasses" instead of "debts," the Apostles' Creed, and the Gloria. Some of the ritual for the communion and other special services, including prayers to be read, was incorporated into their Discipline.

Different as were these two churches, in theology one Calvinistic and the other Arminian, in government the one Presbyterian and the other Episcopal, with the one primarily intellectual and the other deeply emotional, they both in the matter of public worship moved one step beyond the Reformed churches of the Continent and further away from the liturgical churches, both placing more responsibility for the conduct of worship on the minister.

Great non-liturgical churches, highly organized like the Presbyterian and Methodist, that fix definitely ecclesiastical procedure and theological beliefs, cannot well leave the ways of worship without guidance and with no control. The responsibility for the conduct of the service must be divided, part assumed by the whole church through its representatives and part by the minister of the local church. Can there be spiritual spontaneity in worship with administrative unity?

This is the problem of every highly organized non-liturgical church. These two have solved it successfully by regarding and following, each its own antecedents. Presbyterianism, springing from a Reformed church of Calvinistic origin, lays down the law con-

cerning the content of the prayers. Methodism, a child of the Anglican church, fixes an order of service and retains for sacramental and other special services fixed forms of prayer, but permits extempore additions to some of these and in the general conduct of worship throws all the responsibility on the local pastor. Each leaves ample room for spontaneity but makes demands enough to secure unity and harmony throughout its own organization. Some may object and some may be amused at the placing of these two churches, and others like them, in one group; but there they really belong with the same problem and equal success in dividing the responsibility for the conduct of public worship. They are bound; and yet free in a way and to a degree that no liturgical church can be.

CHAPTER VIII

THE WAY OF THE NON-LITURGICAL INDEPENDENT CHURCHES

THE botanist sometimes places in the same family plants that seem very different, a tree, a shrub, a tiny underfoot growth, and this he does because of some similarity in structure. So churches, utterly unlike in their doctrines and their development, are classified together under this type of worship because of certain attitudes that differentiate them from the other types and disclose an underlying kinship among them. Of this group, the Independent churches, the birthplace was England and the birth date the Seventeenth Century.

Uniformity in worship was the ideal of English leaders, civil and religious, and almost every group attaining ascendancy endeavoured to secure universal conformity to their religious standards. Those who objected to this had been restless and finally began to protest. Robert Browne broke through the barriers and though he afterward returned, others continued to use the breach he had made with his books. Non-conformity had become reality. At first there were three groups: the Separatists who afterward became the English Congregationalists, and of whom were the Pilgrims of *Mayflower* fame, the Baptists, and the "Friends," popularly called

the Quakers. As the years passed these groups subdivided and other Independent groups also came into existence. However much all these differed in other respects, they revealed the same characteristics as the early Independents.

They were well called Independents, for they sought in their worship a threefold independence. In all Protestant countries ways of worship had been determined to a considerable degree by the civil authorities, the Scandinavian kings, the German princes, and the legislative bodies in Switzerland, Holland, Scotland, and England. Such control over worship the Independents rejected *in toto*. It was a matter for the church to settle. They were determined also to be independent of the Anglican church, as well as the Roman church, utterly rejecting the *Book of Common Prayer* as even a guide in worship. They proposed likewise to be independent of each other. They would form no ecclesiastical body of their own which could determine how they should worship. Presbyterianism appealed to them as little as Episcopacy. All worshippers should be free to worship as they wished. As all these Independents represented a reaction against the Anglican church, they rebounded in somewhat the same direction.

The most apparent feature in their worship was *simplicity*. The Lutherans and Anglicans had moved away from the Eastern and Roman churches in this direction. The Reformed churches had taken a second step. The Independents went still further, out-Calvining Calvin. Being under the ban, like the early Christians, they had no church buildings, meeting in

private houses and halls. No attempt was made to give these an ecclesiastical appearance. No religious symbols were introduced, not even the cross. When they did have special places for their gatherings, the temple idea was far from their thoughts. It was a "Meeting House," where they assembled, not a specially sacred spot. Here ecclesiastical vestments would seem out of place and were not adopted. The Lord's Supper was made the simplest kind of a memorial or entirely discarded. The order of service was Psalm Singing, Bible Reading, Prayer, and Sermon, and the Quakers banished even this formality. Not only the ritual of the Anglican church but the Presbyterian *Directory of Worship* was avoided. Their worship, however, though simple was rather solemn and stately, marked by the greatest reverence.

It was not ugly and crude, as some assume. Simplicity often has a beauty and even majesty all its own, which adornments and colourings cannot create. Stripped though their services were of ritualistic enrichment, they were not impoverished and disfigured. I attended a service whose simplicity duplicated that of three hundred years ago, and oh! what a prayer was that! The loftiest passages from Job, the Psalms, the prophets, the Epistles were woven together in one of the noblest and most inspiring approaches to God in which I have ever joined. There would be less call for the enrichment of non-liturgical worship with liturgical prayers, if the use that the early Independents made of choice Bible phrases had been continued more generally.

Nor were the much-ridiculed metrical versions of the Psalms altogether an incubus in worship. They retained enough of the phraseology and revealed enough of the spirit of those singers of old, to be a worthy tribute of praise to the great Creator and a quickener of human devotion. Their worship, simple and scriptural, was never trivial, and often was triumphant.

It was also characterized by *spontaneity*. This was especially true of the Quakers, who objected to anything that was not spontaneous. They preferred silence to anything planned and prepared. The others did not go so far as this but they gave ample opportunity for self-expression in worship. The prayers were from the promptings of the hour both as to their substance and phraseology. They departed from Calvin, who indicated where in the service should be introduced the confession of sin. They wished no Presbyterian *Directory of Worship* to tell them how they should pray at the opening and for what they should ask in the General Prayer and what should be the nature of the prayer after the sermon. Each leader in public worship was to receive direct guidance from the Holy Spirit within his heart. They thought of ritual not so much as binding them as fettering the freedom of the Spirit of God.

As a natural result one group differed from another in ways of worship, and complete freedom also brought diversity within each group; but this they accepted as evidence of the reality and sincerity of their worship and the manifold manifestations of the divine Spirit.

The quality of their worship which gave them the most satisfaction was its *apostolicity*. They flung away, it seems almost recklessly, the historic features of worship, the rich fruitage of centuries of Christian devotion as contained in parts of the great liturgies, and also discarded the expressions of the experiences and judgments of the great reformers, together with the consciousness of the worshipping Church; but they did not leave the place empty. They filled it with what they felt to have greater value, to bring finer inspiration. They were willing, nay! they wished, to lose contact with the church as it worshipped from the Second to the Seventeenth Century, filled with formality and error as they believed, if they could worship with the Apostolic church of the First Century. This was their desire. This was their confidence. This was their glory. These groups did not agree with each other; but each believed that it emphasized the way followed by the Apostolic church. The simplicity, the fellowship, the priesthood of believers, in which the Congregationalists found their joy in worship, they believed that the apostles taught and practised. The Baptists were sure that they had the form and meaning of baptism that the early church held. The Quakers were confident that the Holy Spirit had had no such freedom in Christian assemblies since the apostolic days as he now had with them. These Independents were restoring the worship of the early Christian church, they felt—the worship that the apostles and Christ himself would have prevail throughout Christendom. Did liturgical worshippers

have a greater thrill than this in their conscious contact with the historic church and its worship?

It would not be right to leave the worship of the Independent churches without referring to a factor which is seldom mentioned and not adequately emphasized. Neither the past three hundred years nor the present aspects of their worship can properly be appraised without giving due consideration to it.

In many aspects the worship of the Anabaptists a century before had resembled the worship of the Independent churches. Why did not the latter fail as did the former? The English movement had stronger and saner leadership; it had a better educated constituency; it was not so entangled with social revolutions; it was more a growth than an eruption; it was less of a wild leap, the first being from extreme Romanism to extreme Protestantism, while the latter was a modified form of Calvinism stepping out of Anglicanism. Furthermore, liberty had advanced in almost every realm. There was, however, one other factor, present somewhat at first, which steadily increased as the years passed. This kept them from the extravagances and excesses of the Anabaptist movement and restrained and guided them as they grew.

This was *unwritten tradition.* The United States has a written constitution and the British have an unwritten constitution. The Roman church has written traditions, to be found in the pronouncements of councils and the bulls and decretals of popes. The Independent non-liturgical churches are largely under the control of unwritten traditions in their

worship. They are free and yet in certain ways they are bound firmly. Some of these unwritten traditions came to them at the very beginning, mainly from the Reformed churches. More of them were established by themselves and grew in power. It was unwritten tradition that held some of these Independent churches for two hundred years to the use of the metrical versions of the Psalms in their public worship. It was this which kept the Quakers, for an equal period in their use of "thee" and "thou" and the gray garb. It soon became so strong that the freedom of the minister and the local church in some respects almost vanished. Theoretically all were free to worship as they thought the Holy Spirit prompted; but had a Baptist or Quaker baptized a baby some Sunday morning, or a Congregational minister prayed with a Roman priest's robe over his shoulders, his back to the congregation and facing a cross, disfellowship would have been as quick and drastic as would the excommunication of a Roman priest who should say Mass in English or give the wine of the communion to a layman. This unwritten tradition served a valuable purpose in worship both in preventing excesses and erratic deviations, and in perpetuating forms of worship which otherwise would probably have perished as did those of the Anabaptists. The gradual relaxation of this tradition explains many of the developments in recent years among the Independents.

CHAPTER IX

CHARACTERISTICS OF NON-LITURGICAL WORSHIP

AS IN the case of liturgical worship, the distinguishing characteristics of non-liturgical worship are not mere surface features but consist of vital factors.

1. *Responsibility in Leadership.* Undoubtedly the liturgical leader carries real responsibility. He must be present, on time, properly robed, knowing the order for that service, familiar with what he is to read, in a devotional frame of mind, able and eager to lead the people in a reverent manner to spiritual heights. Still the value of the service rests largely on those who fashioned it, whether for the Eastern churches in the Fourth Century, for the Roman in the Middle Ages, or for the Lutheran and Anglican in the Sixteenth Century. Only to a limited degree is the leader responsible for the results.

How different the position and feeling of a non-liturgical leader! What a responsibility! How he often shrinks from it! If he fails, this hour of worship may be largely in vain. If he rises to his opportunity he may bring his people into a consciousness of the presence of God and a communion with him that formal ritual seldom secures. Before the service he must have a discerning mind, to choose aright the Scripture readings and to determine what

thoughts, feelings, and desires shall be expressed in that day's prayers. Then at the appointed time he must be mentally alert and spiritually sensitive in the selection of words and phrases that will satisfactorily voice the feelings of the worshippers before God and awaken in them a true spirit of devotion. The responsibility is great, at times overwhelming. Such a minister recognizes the difference of the two ways if he happens to be called on, at a funeral or on some other occasion, to "read the Episcopal service." How much lighter the load! How much easier the task!

Does it pay to lay such burdens on the minister? Is enough gained to justify the effort? Perhaps after all it is a loss, the prayers often lacking the literary and spiritual qualities of those in the liturgies. Is it love's labour lost? There are, however, other factors that must be taken into consideration. An original creation often has an appeal that a stereotyped reproduction cannot equal. How often a painting by an ordinary artist has a higher value than a reproduction of a masterpiece made by mechanical processes. "Home made" goods may be no better than the standardized, but many prefer them. Oriental rugs are "hand woven." This appeal of a fresh creation appears in sermonizing. If the preacher fills up his discourse with long quotations, even though each is superior to aught that he can produce, the people are wearied and rarely respond. I once preached some great sermons by famous preachers, duly credited to them, every one far above mine, but the people listened listlessly. Read prayers must

have a marked superiority to overcome this handicap.

The non-liturgical prayer lacks the historic association but it has the personal association. The relation of the leader to the led adds another increment of value to the worship conducted by one who prays *ex corde*, out of the heart. He knows their hearts and they know his. He who prays for divine comfort has already comforted them himself. He who is thanking God in their behalf has often thanked them. Even his failures and frailties make him an advocate who can be touched with a feeling of their infirmities. True, the relationship between pastor and people is not always happy, but ordinarily it is a great asset in prayers fashioned by him for them.

It is right also to recognize the reaction upon the minister himself of this heavy responsibility. It makes him think—of the spiritual condition of his people and their needs, of grounds for thanksgiving, of objects for intercession. His meditations are upon the God whom he is to address in their behalf. He is quickened spiritually. He feels the need of a vision. He must have contact and communion with God first. If his devotions seem cold and formal, as they too often do, he is dissatisfied. When his heart is aglow in worship he is glad. Everyone knows how responsibility always develops people and no minister can conscientiously face this responsibility and attempt this task without growing mentally and spiritually. It drives him to a dependence on God. The Holy Spirit can work through words written hundreds of years ago as well as through his,

but he needs a double portion of the Spirit, for he must fashion the instrument as well as use it. After a score or more years of leadership in public worship, the ritualist can bring little more than at first; but he who has thoughtfully and earnestly carried this responsibility all that time should be able to lead in a far finer and richer worship than when he began.

2. *The Recognition of Situations.* Liturgical worship recognizes and responds wonderfully to one factor, the "Christian Year," but there it stops. Every service is adapted to the anniversary of the event in the life of Christ or of his followers upon which it falls, but other circumstances are not allowed to affect the order of the service or the content of its prayers. One burial service is provided, to be used for the noblest saint and the vilest sinner, for the infant in arms and the octogenarian.

Non-liturgical worship does not demand recognition of circumstances, any more than anything else, but it leaves the door wide open for such responsiveness, and expects and welcomes it. I participated one Sunday in a service of worship that surprisingly illustrated this tendency. It was the Presbyterian Church of Scotland and was the most conservative Reformed service I ever attended. There was no organ, no sign or symbol to indicate that it was a Christian church, no ritual of any sort, and the simplest kind of an Order of Service, in which hymns seemed not to be allowed. Only Psalms were sung, and these were "lined out" as I never had heard them before. On a platform, in front of the pulpit and below it, sat "the elders" of the church. When

prayer was offered, all of them stood up although the congregation remained seated. These men led in Psalm singing. In most cases one would drone out a line and then all would sing it. Then he would give the next line and all would sing that and so on through the Psalm. Had an old Scotch Covenanter of two hundred and fifty years ago come back, like a Rip Van Winkle, he would have felt perfectly at home and surely would have been satisfied also with the conservatism of the sermon. And yet he would have been very much puzzled. In the selection of the Scripture to be read and the Psalms to be sung, with the accompanying comments, and in the prayers offered there was a remarkable recognition of circumstances that he could not have understood. Our national life, the impending election, the vacation season, the crisis that church was facing, the rampant wickedness of the great city, the conflict between the liberals and the supporters of "the true Gospel," and even the heavy rain of that morning, all were recognized in that devotional service. Not that the service was secularized; not that these conditions controlled either the spirit or form of their worship; only that the expressions of gratitude, the petitions and intercessions, were those that were natural under such conditions and were called forth by them.

This recognition of conditions in which the worshippers find themselves has its perils. Worship overloaded with them becomes like an airplane with so much gasoline on board that it cannot rise from the earth for a flight in the sky. It may even cease to be

worship at all and become a slightly disguised sermon. It may divert the mind from things unseen and eternal, and conceal the God it meant to reveal. Sometimes it becomes so literal as to be grotesque, so detailed as to be trivial, so informal as to be irreverent. This liberty is a dangerous one.

On the other hand, it makes possible a greater reality in prayer. Worship seems less an ancient inheritance from our forefathers, more a present-day creation and possession which is well adapted to our needs. It is made to fit life as we have it. It closes the chasm which some find between the pew and the pulpit. These circumstantial touches and colourings tend not only to make the people follow the prayer but also to feel it. More easily can they, who are not of the mystical type, make public prayer a vehicle of real devotion to God. Especially is this true when the conditions touched upon in the worship are of the deeper and tenderer things of life, are those which affect the moral and spiritual life; and are recognized not only as experiences common to all lands and ages, but those which have a special application to the present time, to the place where they live, to the experiences which many of them are sharing. They are more apt to feel that they have a high priest who can be touched with the feeling of their infirmities and who hath been in all points tempted like as they are yet without sin. Therefore they draw near with boldness unto the throne of grace.

3. *The Experiential Element.* The liturgical churches practised infant baptism and received

those thus baptized into full membership at about twelve years of age, if not before. Most of them did this at Confirmation, for which the children were prepared by classes for instruction. Practically all of the people thus became church members.

The non-liturgical churches discarded this method entirely and accepted into full church membership only those who had passed through the religious experience called "conversion" with manifestations of repentence and faith. This phase of the Christian life expanded with the advancing years. Religious experience was looked for at other times and in other ways. It was emphasized and amplified by the Independents and advanced later by the Methodists. The Quakers made the doctrine of the Inner Light basic, and the great revivals of religion made experience seem not only essential but almost sufficient in and of itself for a true Christian life. Naturally religious experience came to be a large element in non-liturgical worship, making it in a way markedly subjective. The liturgical worshipper came to the church, expecting that the place itself, a sacred spot, its symbols, its ecclesiastical adornments so spiritually suggestive, its ritual beautiful and inspiring, its altar, its officiants moving about with significant actions, and the Sacrifice of the Mass or the Truths unfolded, would awaken in him a desire to worship or quicken that which he already had. He depended on these.

The non-liturgical worshipper felt that he needed none of these things. Rather were they a distraction. He had enjoyed a real religious experience with a

new vision of God; he had received fresh evidences of the divine care, new assurances of God's favour, a more abundant supply of redemptive grace; or had achieved a signal triumph over sin and the devil. Out of these experiences came the impulse to worship. The outpourings of his devotion were prompted not by what he saw on the altar or heard in the service but by what he had experienced in his own soul. What were places, symbols, robes, and rituals to a man who had seen God face to face? God in his own heart, not God at the altar, interested him. Even the sight of Jesus on the cross did not appeal to him particularly, rapt as he was in the vision of the risen and glorified Christ with whom he was holding communion. Much as he valued the story of Jesus the Gospels gave him, more precious he found what the Holy Spirit brought to him of the things of the eternal Christ, the second person of the Trinity. His worship may not have been more genuine and sincere than that of the others; it may not have been more emotional but it was far more experiential. This still holds good. Examine the hymn books of both groups and you find in evangelistic song books and in non-liturgical church hymn books more experiential hymns; while the liturgical publications contain more hymns of praise and adoration. This experiential element gave to their worship an ardour and glow that were uplifting and had meaning and value.

4. *The Consciousness of Fellowship.* Liturgical worship is pervaded with the spirit of reverence and awe. It contemplates the majesty and glory of God and

lends itself easily to adoration. To acknowledge the divine presence by standing, bowing, kneeling, and prostrating one's self seemed natural. Similarly is such a worshipper impressed with the sacrifice of his Lord, and the service that brings that before him he surrounds with solemnity. This memorial the non-liturgical worshipper calls not the Liturgy, nor the Holy Mass, nor the Eucharist but the Lord's Supper, the Communion. It is a place of fellowship with his Saviour, his relationship to whom pictures itself after the manner of that upper room, with the disciples gathered about the Master, one leaning on his bosom. For many years the Presbyterians of Scotland observed this memorial sitting about actual tables, a form of observance that they gave up with great reluctance.

"Our fellowship is with the Father and with his Son Jesus Christ," wrote the apostle John, and that expressed their relationship in worship. They thought of Enoch walking with God, of Abraham pleading with him, of Moses planning with him, of Samuel listening to him. They called him Father. They were conscious of fellowship in worship. They communed with God daily as friend with friend; why should they look upon him as a God far removed when they came to public worship? There was no irreverent familiarity, never any superficial sentimentality, no belittling of his sovereignty or their dependence on him; rather were these emphasized. Still were they conscious of a fellowship in their worship which justified its simplicity and made formality distressful.

In their worship they also had fellowship with each other. If liturgical worship brings a consciousness of the historic church, their worship made them feel their oneness with the congregation about them. They found joy in worshipping with these and the larger the company, the more their souls were quickened. This feeling was intensified by their belief in the universal priesthood of all believers. The class distinction between clergy and laity was diminished or vanished altogether. Calvin never had ecclesiastical ordination—was practically a layman. The Presbyterians had ruling elders, laymen, and teaching elders, ministers different in functions but equal in standing. Worship was sustained by laymen. There was no minister among the Pilgrims of the *Mayflower*, all their services being conducted by laymen. The Quakers made no distinction at all, having no ministerial class. In all these churches laymen assisted in the communion service, passing the bread and wine to the people. When the Methodist appeared on the scene, the fellowship broadened as lay preachers came to fill a larger place. Their "love feasts" found all classes sharing in the devotions. The Quakers advanced fellowship in worship still further by placing men and women on a par, and later other churches accepted not only the participation but the leadership of women in the services of worship. All the ordained women ministers in Christendom have received their ordination at the hands of the non-liturgical churches. The highly organized are moving less rapidly in this direction than the Independent churches, but they

are considering it. Fellowship as indicated in prayer meetings also is revealed mainly in this group. In one form or another consciousness in fellowship, with God and his Son Jesus Christ and with their fellow believers, is a marked feature of non-liturgical worship.

PRESENT TENDENCIES AND POSSIBILITIES

CHAPTER X

MODIFICATIONS IN LITURGICAL WORSHIP

THE historic liturgies, fashioned from four to fourteen hundred years ago, in lands far distant, and in an environment utterly unlike ours, cannot hope to escape modifications when brought here. Changes indeed are not easily accomplished anywhere, as England's difficulty in amending *The Book of Common Prayer* makes plain. Customs and creeds are held tenaciously as the attitude of the Eastern prelates at the Lausanne Conference proved. It must be remembered, however, that there are three elements in liturgical worship: the Ritual, the words read; the Rubrics, the directions given; and the Customs. Deviations in the third may materially alter the impression of the whole. I attended two Episcopal churches, near each other, both following the ritual, neither disregarding the rubrics, and yet one markedly resembled a Roman Catholic service and the other a Reformed. Notwithstanding its apparent rigidity, liturgical worship reveals considerable elasticity.

Those coming from across the sea prefer to keep "the old ways," even after they have been discarded or modified in "the homeland," but the second generation, being both modern and American, looks for changes. The necessity of holding and satisfying

them accounts for most of the modifications of worship.

The Eastern churches in this country have been established recently, their people are not very familiar with the English language and American ways, and the second generation has not advanced very far; but still their customs have commenced to respond to environment. Standing throughout the entire service is less in favour. I have found only one absolutely seatless church. Some have a few seats; others enough for the women, the men being expected to stand; while others, especially the new buildings, have regular American pews, the congregation standing only at times, not much more than in some of our churches. The division of men on one side and women on the other still prevails, but exceptions are common and apparently unchallenged. The services are growing shorter. One priest told me frankly that he proposed to discontinue the early devotional "hour" and substitute a Sunday school. Another had given up the Saturday evening service and all the morning devotions, saying, "The workmen's hours in America are such that they cannot come. We have only Sunday morning, Sunday evening, and Thursday evening." How American! Alas!

I found one auditorium supplied with heat, and others planning for it, while several others had warmed social rooms. In the early days of Christianity, instrumental music was so generally associated with heathen worship and wanton social festivities that it was utterly debarred from Christian churches. The Western church subsequently ad-

mitted it, but the Eastern churches have steadfastly excluded it. In this country, however, it is being introduced somewhat. I discovered two churches with organs and heard of others. Several of the priests thought that it would eventually be general in this country; but a Russian priest, himself a remarkably fine musical leader, declared emphatically that none of their churches (meaning those commonly called the Greek Orthodox) would ever employ instrumental music; that it was a detriment, unaccompanied human voices being more effective and inspiring for public worship.

The use of English is limited, some of the priests, recent arrivals in this country, not being familiar with it. Still here and there it appears as an entering wedge. In the Assyrian church one of the young people reads some portions of the service in English. A priest told me that he had introduced the use of English, even in the liturgy, and that it had resulted in a marked increase in the attendance of the young people. On one festival occasion the children sang many selections in the mother tongue, but closed with "My Country, 'tis of thee," which was sung with great ardour and received with enthusiastic applause. The Assyrian archbishop said that English would have to be used and that he would soon make plans for the translation of their ritual, while another, who deplored it, because the English language seemed to him utterly inadequate, acknowledged that it must come sooner or later. Sermons are preached often but are brief compared with the rest of the service. I was deeply impressed, however,

by the absorbed attention they received compared with the passive attitude assumed during the ritual. One layman explained his neglect of the church by saying, "Our priest is not educated. He cannot preach. I like to have a sermon."

Almost all the priests, however, impressed me very favourably and seem quite able to preach. Some of them were decidedly superior men, well educated and of a fine spirit. They feel the need of adaptation and are ready to make changes, though not all are pleased with the idea. Nor do all look at it from our standpoint. One of their ablest men flung down to me the challenge, "Protestantism is a child of Rome, not of us. While the Western church has been developing the Eastern church has been static, but we have great latent spiritual power and our development will be rapid when it starts. But it will not be an imitation of the Western church. It will be the long retarded growth of our own life."

A most interesting feature, which will affect their worship, is the rising power of the laity, which is far greater than in the Roman church. While the archbishop has nominally the power to appoint priests, and the priests are men of authority, they are obliged to consider the wishes of the brotherhoods or societies of men, to be found in many if not all these churches. In at least two churches "the president" seemed to have considerable authority and in another he made the main speech at an important public function. One priest explained his success in introducing marked changes in the way of worship by his having secured "a committee of the young men"

who endorsed them. The dependence of these churches on their mother churches across the sea, both for support and directions, has diminished so much since the war, and the participation of the laity in both administration and worship, for laymen have a large part in reading the responses, is so marked, that it is entirely possible that the next twenty years will witness great changes in their ways of worship. Warmed auditoriums, with pews and organs, and a discontinuance of division by sex are coming fast, to be followed by sermons in their own languages. Much slower will be the introduction of English in the main services of worship, though Sunday schools which use English altogether will be found before long in all these churches. Radical modifications are not matters of taste or fashion with them but are absolutely necessary if they are to survive long in this country.

Naturally the modifications in Roman worship are less apparent. It has been here since colonial days, most of its worshippers are of the second or subsequent generations, and Rome prides herself that her worship is never national but the same everywhere. Familiarity with her missionary methods throughout the centuries, however, reveals her remarkable facility in accommodating herself to conditions in new lands, and it would be strange if her responsiveness failed to appear here.

A most interesting feature is the relative prominence of Latin and English in the service. The ritual of the Mass will always be in Latin, but the time allowed to it seems to be diminishing. If the actions

at the altar follow each other closely, and the words are read rapidly, the twenty or twenty-five minutes ordinarily taken at Low Mass may be and often are materially lessened. Sometimes the priest seemed to me to be reading to himself, so swiftly did the service progress, but my Jesuit authority insisted that there must be lip motion, and always was; but, as being heard by the congregation is not requisite, words may be uttered with great rapidity, merely mumbled. While the Latin portions are gradually being compressed, the English portions seem to be increasing. Between the two parts of the Latin Mass are placed the requests for prayers for the dead and the English responsive prayers that accompany them, a reading from the English Bible and the sermon. Formerly sermons were preached only at High Mass, but I heard sermons at three fourths of the Low Masses. Then, what a pity! the service is Americanized by "notices" of fairs, and suppers, and special collections. The English responsive prayers, after the Latin Mass, are increasing; Leo XIII authorized some, and later each diocese was permitted to add to them, so that often the time is about equally divided between Latin and English.

While the priest at the altar, however, is saying the Mass in Latin, the congregation (except at the most sacred and significant moments) may be joining in other forms of worship. The people are encouraged to offer at this time their own private devotions which are in English. At a children's Mass, an assistant led them in the singing of English hymns. On another occasion, a nun conducted a catechetical

examination, asking them questions, to which they replied in unison, all in English; and then they repeated, also in English, the Lord's Prayer, other prayers, Bible passages, and their covenant vows. *The Holy Cross*, a hymnal, the words and music of which were written by Cardinal O'Connell, is for the children to sing in English during the Latin Mass. These English devotions in no way discredit the Mass. In the main they explain and exalt it. But they do overshadow the Latin. Technically the Mass is in Latin, but practically the people are worshipping in their own tongue. This is especially so if they follow the Mass in an English translation, as many do.

In the afternoon and evening services, Sunday or week day, English is used very generally, except in the Benediction and a few other places. At a service in honour of St. Theresa that I attended, the priest's enunciation was fine and his voice most sympathetic as in English he extolled her virtues and offered the prayers. Devotions in connection with their sodalities are also mainly in English. It seems as though the Roman way of worship is rapidly becoming in reality a worship in the vernacular.

Rome refuses to associate with other Christian bodies in worship, but points of contact and tendencies seem to appear occasionally. Their hostility to everything in the shape of union religious exercises was somewhat mitigated by the war. On one patriotic occasion where I made the address, two prayers were offered, one by the chaplain of the Post, a Protestant, and the other by a Roman Cath-

olic priest, the latter admirably adapted to the occasion and seemingly extemporaneous. In their Sunday school hymn books are found a few Protestant hymns, some in their original form and others altered. Among them are "Abide with me," "Jesus, lover of my soul," and "Children of the heavenly King." At an open-air Mass upon Memorial Day, the band music included four Protestant hymn-tunes and one Roman Catholic selection. The laity still have very little to do in the religious services though they enlist young people as teachers in their Sunday schools. The place of women in public worship is steadily increasing. Not only are mixed choirs (men and women) permitted, but in some cases choruses of girls are used, and in one service at which I was present High Mass was sustained by the priest at the altar and a woman soloist in the choir loft. Even where there are choir boys, the main reliance sometimes is on the mixed chorus. The women, however, do not appear at or near the altar.

The most interesting point of all is the priest's responsibility for the service and his liberty in conducting it. They say that he has none; but the choice of the music is left to him. A soloist who often sang at their services said that the priests varied much. Some never allowed any singing in English while others permitted much, so long as it was not in the ritual of the Mass. The priests also have the liberty of inserting prayers at various points, provided they are taken from the official liturgies. No one can attend many Roman services without being aware of real differences, due to the personalities of

the priests and their ways of conducting the services. This will appear more and more in the increasing time these priests give to the sermon. Although seemingly very successful, the Roman church is finding it increasingly difficult to hold its people. The priests complain that they do not have adequate support from the home. They need the opportunity that the sermon gives them for educating and impressing the people. If the present tendency continues, in another generation the sermon will take as much of the time in the Roman as in the Protestant churches.

When the Lutherans first came to this country, there was much diversity, including considerable nonliturgical worship. In recent years, they have been coming together, and the widespread adoption of their *Common Service Book* is resulting in more liturgical uniformity. Still they exercise much liberty. I said to one pastor that I could not find in their liturgy the prayers that he read. To which he rejoined that he had drawn them from various sources, in accordance with the liberty that he had. One was from the Episcopal *Book of Common Prayer*. Lutheranism is very democratic in its church government and the local church and the pastor have great freedom, especially in worship.

The gradual introduction of English in place of the German and Scandinavian languages offers one of the most difficult problems the Lutheran churches have in this country. Some use one language altogether, but many are using both. Some have one in the morning, and the other in the evening; others

have two morning services, one in each language. The use of English, however, is increasing.

The liturgical churches, which follow closely the Christian Year, face a real problem in the increasing emphasis placed on civil anniversaries in our American life. We have Fourth of July, Labour Day, Thanksgiving, Washington's Birthday, Memorial Day and others which the people more and more expect the churches to recognize in their services. For these, however, there is no special liturgy, and then each Sunday has its special assignment in the church calendar with its appointed Scripture readings and prayers. The Eastern and Roman churches have as yet made little response. The other two have not disturbed the order of the Christian Year but often meet the situation by modifications. I noticed one very striking illustration of this in a Lutheran church. The sudden death of the President of the United States the day before was in the minds of all. The minister, however, commenced and carried on the liturgical service, without the slightest allusion to the situation, and I was soliloquizing on the great disadvantage of a liturgy, when he read a passage of Scripture that seemed wonderfully pertinent, then gave out a text, and preached a sermon that was biblical and at the same time a wonderful characterization of the deceased president. This was followed by a prayer for the nation, for the relatives of the president, and for the new encumbent which, spiritually sympathetic and beautifully expressed, voiced the deepest feelings of all. By a curious coincidence the next time I attended that church, some

years afterward, the natural theme was outside the liturgical assignment and again the Scripture, sermon, and prayer departed altogether from the liturgical expectations and presented the other theme. The liturgical churches, more and more, are likely to follow not exactly the Christian Year, but what might be called a modified Christian Year in which civic days will combine with church days in shaping each Sunday's emphasis.

Beginning with the post-Revolutionary period, the Episcopal church in this country has been departing in various ways from the Anglican *Book of Common Prayer*. At present the most interesting phase is not changes in the *Book* but in a growing tendency to "recognize conditions." I well remember the first time that this was impressed on me, fifteen years ago. Occasionally I had "read the Episcopal Service" at a funeral, by request, though I disliked it extremely, considering it the least satisfactory part of the Prayer Book. I read the service word for word. Happening to attend a home funeral service conducted by a neighbouring rector, I was dumbfounded at the liberties that he took. He omitted large portions of the fifteenth chapter of Second Corinthians, as printed in the Prayer Book, and inserted various beautiful and tender passages from the Bible which were not in the service. I do not remember whether he read the two prayers given, but he read one short collect after another that perfectly fitted the character and the life of the one who had died. No extemporaneous prayer could have been more pertinent. I have noticed since the same thing

again and again. One of the most striking was at a union service of a high church Episcopalian and a Russian church of the Eastern group. The Episcopal rector offered a prayer that could not have come from any book. It was so perfect an adaptation to the situation that either he must have composed it and read it, or offered it as a purely extemporaneous prayer. It recognized this particular and unusual annual union service; it recognized the struggle that the little Russian church in that section of the city was making; it recognized the battle that the Christian church of Russia was waging for its very life at that time. It was an ideal, non-liturgical prayer. I am sure that I have heard prayers on special occasions that were altered in some phrases from their prayer book form to fit the exigencies of the case. Particularly did this seem so in patriotic services. Of course both Lutheran and Anglican clergymen have always had the privilege of supplementing the appointed prayers of the liturgy with others variously selected or extemporized by themselves; but that they are taking advantage of their liberties more and more seems fairly evident.

The Episcopal church, far more than any of the other liturgical churches, is joining in union religious services. This varies in different dioceses, depending probably somewhat on the attitude of the bishop. They still hold to apostolic succession and have no thought of discarding liturgical worship, but within the last thirty years has come a modification, not in their positions and beliefs but in their practice of "common worship," that challenges the attention

of all and arouses the appreciation and admiration of many.

Taken as a whole the liturgical churches have made and are continuing to make modifications that fifty years ago would have seemed an utter impossibility.

CHAPTER XI

MODIFICATIONS IN NON-LITURGICAL WORSHIP

THE earlier non-liturgical churches came into existence through a revolt from the liturgical churches and naturally they discarded their practices. Not only were evils and errors banished but many harmless and even helpful features. They did away with choirs and organs, with all ecclesiastical adornments, all music but a few tunes for congregational singing, all hymns save the metrical versions of the Psalms, and all symbols. For generations the restoration of any of these aroused a storm of protest, as being false to the founders and a return to Rome. "It is popish" arose the cry that challenged every such change.

The first general modification was the introduction of hymns by Isaac Watts early in the Eighteenth Century. At first a few were inserted in the Psalm books. Little by little during the next one hundred and fifty years the hymns increased and the Psalms decreased until the modern hymn book has as few Psalms as the first had hymns.

Later in that century three other changes appeared. One was the discontinuance of "lining out," a practice very prevalent, especially since its endorsement by the Westminster Assembly. The leader read each line separately, its singing by the congregation follow-

ing immediately. The second change increased the number and improved the musical quality of the tunes. The third was the establishment of choirs, the product in this country of the "singing schools" which increased in popularity and value after the American Revolution. The choir had seats together and led the singing. In time they took up the singing of anthems. Unfortunately they did not, perhaps could not, follow the liturgical churches in singing the regular service but made independent selections, so that the choir music became sometimes a diverting and even a distracting feature.

In the first part of the Nineteenth Century organs, long used by the liturgical churches, came into general use. In the latter half of the century the main modification was the introduction of Responsive Readings. At first these consisted entirely of the Psalms and seemed to have a special claim because the Psalms were being sung less, but still one Presbyterian General Assembly refused to recommend the practice.

Who can tell whether, after these changes, the services were more worshipful and the spiritual level of the congregation higher? They were, however, inevitable, and without them public worship would have had greater difficulty in retaining its hold on subsequent generations. Inevitable also was the bitter opposition that all these changes encountered. We may say, "What foolish people they were!" but why ridicule their narrowness? Why rant about their bigotry as some do? In this we are all much alike. I recently entered a church where the most conspicuous objects were symbols of patriotism—a great American

flag and a war memorial tablet; but the mere suggestion of placing there, as prominently, a cross, the universally recognized symbol of our Christian faith, and a memorial tablet to Mary and Joseph, or of using candles and incense, biblical symbols though they are, would have aroused an indignant protest. What! in a Christian church, symbols of patriotism welcomed; symbols of Christian devotion debarred? There are thousands of churches in this country of which this would be true. Those, however, out of sympathy with this feeling would probably be discovered holding a similar attitude in other directions. Naturally we all are prejudiced against whatever has distasteful associations in our minds. It is not peculiar to religion.

Coming to the present century we find changes, almost startling, in every realm of life, art, medicine, education, transportation, government, and business in all its phases. How surprising that in public worship the changes should appear relatively so slight! Is this ground for gratification, as though present ways were satisfactory and adequate; or for alarm, as indicating lack of vitality and adaptability? Were churches thronged as of old, the first would receive an affirmative answer; but they are not. Ought we to do something about it? Some with great confidence and vehement volubility point out their favourite paths, but not many are seen to be walking therein. It almost seems as though the liturgical churches had changed of late more than we have. What should we do? Rather ask, what are we doing? What changes are we introducing?

First of all, the non-liturgical churches are following to a greater degree the Christian Year. All observe the Sunday nearest Christmas, though not Christmas itself; also Easter. Very general is the recognition of Palm Sunday. An increasing number hold special services during Holy Week, between Palm Sunday and Easter, with a communion service either on Thursday as the anniversary of its institution, or on Good Friday as the anniversary of our Lord's death. Lent is being taken up, not as a fast, but for the deepening of the Christian life and the winning of others, especially the young people, to an acceptance of Christ and an open confession of him. Especially where the "Week of Prayer" has lost its appeal, this period has been adopted as having more inspiration through its association with the experiences of Jesus.

A few observe the Advent season, the four weeks before Christmas, and the anniversaries of Jesus' baptism, transfiguration, ascension, and also Pentecost. As each year an increasing number of churches give special attention to these days, and as none, having commenced, seem to drop them, it looks as though this tendency might be far reaching and permanent.

A second general tendency is the multiplication of the parts in a service, with a shortening of the long portions. The "long prayer" is not so long, but there are more short prayers, including one or more periods for silent prayer. The Scripture reading seldom includes an entire chapter, and often two brief lessons are read, one from the Old Testament and one from

the New. The sermon sometimes is abridged to make room for a "sermonette" for the children. Less frequent are elaborate anthems, preference being given to responses, solos and short anthems. Processionals, recessionals, offertories are growing more common. In the daily papers, the magazines, public entertainments and radio presentations the general tendency to-day is to bring together many brief parts. So it seems to be in worship.

The third general modification is the introduction of musical responses. The choir frequently follows the main prayer with a devotional response. Many choirs sing the Amen after the benediction, and in addition a dismissal. Others sing the Amen to all the prayers, and sometimes appears an antiphonal portion between the pastor and choir, the former reading and the latter singing. Occasionally the organ is used all through the service, a few chords being played for transitions from one part to another, and increasingly common is the custom of having the organ play softly during the communion service.

Other features that could not be characterized as general tendencies are introduced here and there, and should be designated as occasional or exceptional. Such are short prayers, besides the Lord's Prayer, that are read in unison by the pastor and people. Ministers often memorize and use liturgical prayers, incorporating them into their own prayers or keeping them distinct. A smaller number read the prayers, allowing it to be seen that they are reading them. In a few churches the technical liturgical phrases are introduced such as Introit, Antiphon, Gradual,

Litany; and also such Latin designations as Te Deum, Gloria in Excelsis, Magnificat, Benedictus, and Venite. Chants are frequently used by the choirs but seldom by the congregations. Many repeat the Apostles' Creed, though the Nicene and Athanasian creeds have found little favour.

The ceremonial features have made little headway. Standing in prayer is less common than formerly. Kneeling, bowing, making the sign of the cross, genuflections, prostrations seldom, if ever, are introduced. The use of individual communion cups and of grape juice in place of wine has rather widened the eucharistic gap between the two groups. Some ministers wear pulpit robes, but as these are the black Genevan gowns they mark a reversion not to Papacy but to Calvinism and Puritanism, for such used to wear these robes. Vested choirs in some sections are becoming common but that is as much for relief from the variegated costumes of the singers as a liturgical leaning. Visiting a Congregational church one Sunday evening I heard a girls' choir sing an anthem which was sung the following Sunday in a Roman Catholic church, also by a girls' choir, with this difference, that the Congregational choir wore vestments and the Roman choir did not.

Rarely, if ever, are the liturgical colours, white, red, purple, black, and green, to be changed according to the calendar of the Christian Year, introduced in the decorations of the church; but the cross appears more frequently within the building and on the spire. One thing that I discovered amused me somewhat. Sometimes churches in remodelling their buildings or erect-

ing new ones move the pulpit to one side, with a reading desk on the other. In the Roman Catholic churches I have heard more sermons delivered from the centre of the church than from the side. Sometimes the priest stands on the step in front of the altar; and sometimes a high pulpit, with wheels that run on tracks, is brought from one side, and put in front of the altar. This the priest mounts and delivers his sermon. When I asked why this was done, a priest replied that it was to secure better acoustic effects. What if we should be adopting what they are discarding! They mean to have their sermons count.

Taking it all in all, it may be said that the non-liturgical churches, while avoiding the symbolic and spectacular, are introducing features formerly found only in the liturgical churches. An interesting and important question is, what influences are encouraging these modifications? Two distinctly appear.

The first aims to quicken the spirit of worship and enrich its expression by introducing into our services the wealth of devotional literature found in the historic churches.

(a) This aim receives support from individuals who feel deeply that our public worship fails to fulfil its mission adequately, that often it is crude and commonplace and lacks reverence and a deeply devotional temper. Some are working out this problem in their own churches, introducing selections from the great Christian liturgies. Others are issuing books containing selected prayers, or manuals for public worship, or discussions of the fundamental questions concerning church services. What a contrast to a gener-

ation ago when the minister's one great concern was his sermon, while he contentedly followed the routine of the customary order of worship! To-day almost every minister is giving the subject serious consideration, and modifying the worship in his church in the hope of improving it. While no one seems to have found a complete solution, satisfactory to all, together they are securing a real spiritual uplift and are arousing among the people a genuine expectation of a nobler and more inspiring worship.

(b) Besides these individual efforts is the denominational recognition of the need and the determination to arouse and encourage efforts in this direction. For example, in 1903 the Presbyterian General Assembly appointed a committee to prepare "a book of simple forms and services"; and two years later was published *The Book of Common Worship* very definitely designated "For Voluntary Use." It contains an Order for the Morning Service, another for the evening, and an additional Brief Order of Worship. Besides these are orders for special services such as the Lord's Supper, Baptism, Marriage, Ordination, and Dedication. In these are printed prayers, appropriate to each occasion, with some brief responses, the Gloria, the Apostles' Creed and various suggestions that in a liturgical book would be designated as rubrics. In the main, however, the standard liturgical phrases are omitted, though some Latin designations, such as the Magnificat, Nunc Dimittis, Jubilate Deo are retained. Ample place is left for extemporaneous prayer, which is encouraged. The second portion of the book is given to prayers, two

hundred or more in all, many of which are designated as especially appropriate for the important days of the Christian Year, of the National Year and special occasions. The last part contains the Psalter and Ancient Hymns and Canticles.

In the same class belongs *The Service Book* of the Congregationalists, the work of a Commission on Worship appointed by their National Council. This appeared in parts and finally was published in book form in 1922. It differs from the Presbyterian in giving more Orders of Service, adapted to special occasions, thus supplying more variety. It includes more brief responses but does not carry the Psalter. It gives the sources of the prayers used. Some are the work of individuals but most are taken from the historic liturgies, including the Mozarabic Sacramentary, the Gregorian Sacramentary, the Lutheran Liturgy, the Episcopal *Book of Common Prayer*, the above-mentioned Presbyterian *Book of Common Worship* and the Scotch *Book of Common Order*, by far the largest number coming from the last named. Other denominations are supplying material and inspiration along these lines, working especially through commissions and special departments. An illustration of this appears in the guidance and assistance given by the Church Life Foundation of the Disciples of Christ. Through conventions, ministerial associations, and church gatherings they have been presenting the value of worship and how it may be increased. They have issued orders of service for different types of churches, including one for pastorless churches. These orders

are changed from month to month, so as to give variety.

Almost every non-liturgical denomination is making a definite effort, through publications or commissions or both, to lift public worship to a higher plane. To attempt to record all such efforts, and also what individuals are doing, would require a whole volume. Evidently the movement is broad and deep, and the current is growing swifter and stronger.

Two difficulties are encountered. The order of service printed by the local church on its calendar and used every Sunday soon becomes very monotonous, lacking the variety that the liturgical churches have. Printing a new one every week is too expensive for most. The books prepared are not adopted for general use in the congregations to any great extent, partly on account of the expense. A hymn book is a necessity, and an additional book seems rather a burden.

Nowhere is there apparent any tendency toward uniformity. The development in individual churches is affected by the taste of the pastor and the temper of the congregation and reveals the greatest variety. None of the denominations brings any pressure to secure conformity to the forms it publishes, all presenting them as suggestive. As such they are accepted, the use made of them being generally selective. Still they are having a real influence, and worship is becoming more reverent, more beautiful, enriched with the accumulated devotional treasures of the past.

The second marked influence uses liturgical meth-

ods but not the liturgical material supplied by the historic churches. It might be designated as the American way or as the Specialized Service. Possibly it originated with the missionary Societies who, wishing to make Missionary Sunday popular, issued services with responsive features, hymns, Scripture readings and perhaps prayers all bearing on the theme presented. Copies of these were distributed free to contributing churches willing to use them. Other causes, temperance, patriotic, philanthropic, prepared similar services each after its own kind. Then the publishing societies prepared similar ritualistic services for Christmas, Easter, and Children's Day, selling them in quantities, at a low price, for distribution and use in the churches. The next step was in connection with hymn books. For a long time these contained only material for singing. After Responsive Readings had come into general use, they were placed in the back of the hymn books. Then the publishers began to insert in the first part the Ten Commandments, the Lord's Prayer, the Apostles' Creed, some invocations, benedictions, offertory sentences, and in some cases short prayers, all for use during the devotional service. Recently they have commenced to include in the front or back of the hymn book some of these specialized services, sometimes four or five, sometimes a score or more. A few books supply only orders for regular morning worship, and such use ordinarily some historic material; but most of them, while following the liturgical type, mainly use modern material. Sometimes the prayer is to be read in unison, sometimes responsively

by leader and people, sometimes by the leader alone. Room is left for extemporaneous prayer. Practically everything is arranged; hymns, Scripture, responses, prayers. The most noticeable feature is the specialization. A separate service is given for Easter, Christmas, Palm Sunday, Thanksgiving, Labor Day, Washington's Birthday, Memorial Day, with some arranged especially for the seasons; spring, summer, autumn, winter. Others centre in duties or in qualities of character. These services are arranged principally for Sunday schools but appear also at times in church services.

The specialized liturgical service has been carried still further by experts in religious education. They have prepared some for the junior department of the Bible school, and still others for the primary department, with the idea of adapting the responses and prayers to the age of the participants.

Comparatively little of the material in these services comes from the past though some does. I found in a Baptist publication for use in the Sunday school the following prayer by Anselm: "O God, Thou art Life, Wisdom, Truth, Bounty, and Blessedness, the Eternal, the only true God! My God and my Lord, Thou art my hope and my heart's joy. I confess, with thanksgiving, that Thou hast made me in Thine image, that I may direct all my thoughts to Thee and love Thee. Lord, make me to know Thee aright, that I may more and more love and enjoy and possess Thee." Usually the prayers have been prepared for the book or service.

The significance of this influence is that in our non-

liturgical churches is growing up a generation accustomed to having prayers read, accustomed to responsive or antiphonal features, accustomed to having each service so arranged as to seem different from all the others, with a point and purpose distinctly its own.

The danger with this type of service is that, like popular music, it will be somewhat superficial and ephemeral, perhaps lacking in spiritual and staying qualities. On the other hand it has the advantages of greater adaptation to situations and more abundant variety.

Both of these liturgical influences, the one ecclesiastical and historic, the other specialized and modern, are strong. They are different but not antagonistic. Eventually they will unite, but it is hard to tell which will prove the dominating factor, the one with the benediction of the past or the one with the vivacity of the present. To unite them so that our worship will be spiritualized as well as popularized is the next great task of those who believe in these modifications of non-liturgical worship.

Those who altogether disapprove of them should recognize that they also have a task. They cannot afford to "let well enough alone." The old order of service may be retained but its content can and should be improved. Whoever attends various services of this type recognizes a marked difference among them. Some are deadly dull, devoid of inspiration, as formal and lifeless as any liturgy could be. Others interest, uplift, and quicken. Rarely are the devotional possibilities fully realized. Thought, prep-

aration, prayer are increasingly necessary. Habit holds people less than formerly. Inspirational worship must take its place. Worship is coming to the front and people will expect more of their leaders. Comparisons will be made with other ways of worship, and congregations will no longer be content with pious platitudes and a perfunctory conduct of "preliminary exercises." Above all, these leaders, as do others, owe it to God and their people to make every effort that public communion with God may be heartfelt and altogether worthy of this supreme act of the religious life.

That liturgical and non-liturgical worship are at present moving toward each other is evident. Groundless, however, is the assumption that soon their differences will vanish. Liturgical worship will check its modifications when it thinks that the value of historical continuity in worship is impaired, and non-liturgical worship will halt when it feels that spontaneity in worship is imperilled. Expectation and desire combine in anticipating that each, delivered from its errors and weaknesses, and enriched by receiving somewhat from the other, will long retain its vital distinguishing characteristics.

CHAPTER XII

THE DESIRE AND DEMAND OF THIS AGE CONCERNING WORSHIP

WHOEVER assumes to voice the desires of his own age usually expresses in reality only his own preferences. In the great war, some clergymen, after visiting the camps here and abroad, proclaimed with a loud voice the social, political, and religious reforms that the four million men in khaki were determined to demand after the war. With bated breath we awaited the soldiers' return, listened for their imperative challenge, heard little or nothing of the kind, and discovered that each oracle apparently had been speaking not for a mighty host, but for a small group, or perchance only for himself. Thus are tempted all who assume to declare what their age desires. Can I hope to escape? Judge ye.

Four voices can be heard. At the present time three should receive limited attention. The fourth we should heed carefully. The first is the intellectual critic, often a cynic. He is very conspicuous, talking much, writing much. His main concern is to reform existing ways of worship for other people's use. He has little inclination himself to participate. Find a church free from the features he excoriates, or make one to his order, and he is not likely to go. Usually he understands neither the spirit of worship nor the

spirit of the people. Consider his utterances. They may disclose defects; but do not put him in command.

The second is the mystic. He indeed knows what true worship is. He has experiences to be coveted by all. The spiritual realities that he discovers fill us with confidence and hope; but he soars when most must creep and he cannot guide many for he cannot understand stumbling ways any more than others can follow him in his celestial flights. The average modern American has so little of the mystical temperament in him that the mystic's ways of worship are out of his reach. To the mystic we should listen, and learn that there is much beyond our ken.

The third group includes the satisfied saints. They are glad when the call comes, "Let us go unto the house of the Lord." Whatever is said or done brings peace to their hearts. The experiences, the associations of the past impart a perpetual benediction. "It is good for us to be here" is their feeling as the glory of the Lord is revealed to them. How people can criticize and complain is a mystery to them. They would change nothing.

Yet neither the intellectual critics, nor the meditative mystics, nor the satisfied saints voice the desire and demand of the age. We must listen to the fourth voice. This is not clamorous, in fact sometimes it is almost inaudible; but nevertheless it speaks for a great multitude. In this large company are many who are in sympathy with the church but manifest no special interest in its worship. They contribute money to it, some of them very generously. They are willing to help, if called on for any service.

They speak well of the church. Some attend its services regularly, some occasionally, others once a year. They go from a sense of duty, or to please some relative or friend, or because they like to hear a good sermon, as they like any address by an interesting speaker, or because they enjoy the music, as they do at a concert. They do not, however, care particularly for the worship, the devotional part of the church service as such. They get nothing out of it. They wish they could. They almost envy those who find so much pleasure and inspiration in it. Really it bores them. They wish that we would make it appeal to them. They would come more if we could.

It includes also many devoted Christians, simple and sincere in their faith in Christ, conscientious and consistent in their lives; but they are not emotional, have little sentiment, plain, practical people to whom worship does not appeal very much. They are ashamed of themselves, because they become drowsy during the prayer, because their minds wander when the choir sings or the minister reads the Bible. They fear that they are not very spiritual. They grieve because the service of worship touches them so little. If only they could feel as others do, how happy they would be!

In this company are also many young people who prefer action to meditation, to whom the word "service" means more when it designates altruistic achievement than when it refers to devotional expression. Life to them is a thrilling experience in many ways but not in worship. They wonder

whether they will ever find pleasure and satisfaction in it. They hope so.

Behold a great company of these, to whom public worship is a form, perhaps a duty, nothing more; but who would be glad to have it become a real experience. They get little out of it. Of course we can shield ourselves with the pious platitude that if they would put more into it, they could get more out of it; but that is not to the point. The question is what desire and demand come from them to us who are conducting public worship.

First, they wish that we would make our worship intelligible to them. They do not get the drift of most of it. The organ prelude does not mean much. The calendar may say that it is "Preghiera in E" by Oreste Ravanello, but what of that! The broadcaster on his radio is apt to give some enlightening information about the instrumental music to be played and though ignorant of music the listener gets a little inkling that helps him, but not so in the church. Then more than half the time he does not know what the choir is singing. He may catch a few words, but usually not enough to get its import. When the minister reads the Scripture, he tells him the book and chapter from which it was taken, but that leaves him in the dark. Once he learned the books of the Bible so that he could rattle them off, but he has a very hazy idea about this book, not even being sure whether it is in the Old Testament or the New. A passage from Proverbs he can understand, and most of the selections from the four Gospels; but a large percentage of the rest, especially

if from the prophets and Epistles, might as well be read in Latin. Of course, if he listens, he catches now and then a phrase that seems to mean something to him, but that is about all.

Then many theological terms, many biblical phrases and allusions, are used. They have a familiar sound and yet he cannot place them. Sometimes he hears a conversation between experts, in surgery, golfing, electricity, something with which he is not familiar. He is sure that they know their business, but he hopes that his small boy will not ask him to explain what they have been saying. He feels a little that way about the expressions used in public worship. He wishes that he could understand the language as well as in the editorials of his morning paper.

In the second place he wishes that the service had more motion, more progression. It seems slow. It becomes tedious. The organist enters and begins to play. Several times he seems about to stop; and then begins again. After a time the minister enters and sits down. Later the choir comes in. Then a hymn is given out. However familiar the tune, the organist plays it through. Sometimes he plays part of it or some other music between two verses. He may do this twice. Why does he do it? No one is out of breath and most would rather get through and sit down. The singing sometimes drags, rarely is stirring. The minister after a pause rises and comes forward to read the Scripture lesson. He opens the Bible, but apparently has missed the place. He turns many pages one way, then half as many the

other, and then back a page or two and then hunts until his eye falls on the place where he is to begin his reading. At that moment some late comers start down the aisle and he waits for them to be seated. Having finished the reading he sits down. After a pause the organ begins, a little later the choir stands up and a few moments afterward begins to sing. Again a pause and the minister rises to offer a prayer. He waits for perfect quiet and says, "Let us pray." He does not commence at once. Has he forgotten what he wished to say? Finally he begins. Several times he seems to have finished and only the Amen is needed; but silence a moment and then he goes on. So it continues to the end of the service. These little pauses, no one of them really more than ten seconds long, are numerous and give the feeling of an affair long drawn out. The hearer believes in reverence. He would not have them gallop through the worship, in fact that would seem to him worse than the existing situation; but he does wish that things would move along. He is confident that everything could be reverently and satisfactorily carried through in three quarters of the time or even less. He would like a shorter service, but he would not object to the longer if only the service had more life in it.

He could not conduct his business in that way. It reminds him of the way some men dig—shovel and stop; shovel and stop; shovel and stop. His radio presents a very different method. The broadcaster announces a feature of the programme, and immediately it begins. No sooner is it ended than the voice of the announcer is heard. The programme is not

hurried, neither does it limp along. He does not demand exactly the same alertness in worship, but he does wish it were not so sluggish. As he sits down to breakfast he sees his Roman Catholic neighbour starting off for church; and before he has finished eating and reading the headlines of his Sunday morning paper, he sees him returning. He does not care to go to Mass, but he wonders how they do it; and wishes, well, he wishes . . .

The third desire is that the worship might seem more real. He knows that worship is no business proposition, and ought not to imitate vaudeville. Its spirit and substance should be different. A woman feels that worship and housekeeping are two different experiences and that to say "working is worship" is phrase juggling. The girl devoted to dancing rarely demands dance music in church; that is all right for the dance, but for worship she prefers something else. Still these wish that, after its own kind, worship might be as real to them as these other experiences. Cannot the spiritual be natural? It often seems a forced growth, like a tropical plant from a greenhouse. Was the greenhouse a monastery? Oh! for the violets!

(a) It seems unreal because it assumes a world unlike his. The prayers, the hymns, the anthems largely imply a world of sorrow, suffering, sin, struggle, and disappointment. He has had his share of these, at times more than his share; but on the whole he finds it a pretty good world in which to live. His minister is a very cheerful man and seems to enjoy life. Most of the people in the church, though they work hard,

have a fairly comfortable living. Yet their worship suggests "a wilderness of woe," and life "amid the encircling gloom." The prayer of the minister reminds him of the headlines of his morning paper, devoted to the dark spots.

Perhaps it is all right, but the moment the worship is over all move into a different world, the world he knows. Cordial greetings, pleasant smiles, handshaking, cheer! As he goes out, he finds light, perhaps sunshine, air, a chat with friends, home with its comforts, a good dinner, a walk or ride or visit. What a different world! The worship seemed unreal, because apparently based on an existence very different from the normal life of the community.

(b) Similarly the references in worship to human nature make it seem unreal. They recognize mainly two classes. First, those who are bad, thoroughly bad, the depraved—but he feels that he has not fallen as low as that. Second, those who are so pious that they can sing "perish every fond ambition, all I've sought or hoped or known." He knows that he has not attained any such spiritual height. They tell him that there are hospitals for the very rich, and dispensaries and hospitals for the very poor, but that the middle class are in a sorry plight, no provision having been made for them. He feels somewhat the same about worship, prepared for the very bad and for the very good, but with little for the great middle class of the moral and spiritual realm. Some in this class are church members; some are sure that they are Christians; others think that they are; not a few are uncertain, while some declare that they are not.

But unreal to them all seem both the extreme declarations of remorse and penitence and unworthiness on the one hand, and of consecration and devotion on the other. They are clothed neither in sackcloth and ashes, nor in white robes, with crowns and palms. Has the Lord no welcome for those whose garments of praise are ordinary apparel?

(c) In addition the presence of God seems almost a fiction, at any rate not a vivid reality. He confesses that he himself is not often conscious of God, but the few times that he recalls having had that experience have been when praying alone, or when surrounded by the glories of nature, not in church. There the important thing seems to be the people. Is the congregation large and representative? Has it been made comfortable, with the right temperature and pure air without draughts? Is the minister at his best, giving a good sermon? Are the singers doing justice to the anthem? If all these are above par everybody seems satisfied, and the common exclamation is, "What a fine service we have had to-day!" The service seems to be for the satisfaction of the people, rather than for the honouring of God, the perception of his presence not being the paramount issue. He does not mean to be irreverent but sometimes it seems like "Hamlet with Hamlet left out." It would be more real to him if they called it something besides the worship of God; but so long as they do address God so much, he wishes that God might be made more real to him; but perhaps that is impossible. Public worship sometimes impresses him in exactly the opposite way from the "movies." The experiences

of the "movies" he knows perfectly well are not real, but they seem real; whereas the acts of worship which he supposes are real, seem unreal. Of course he can go through the forms. Perhaps it is his duty to do so, when he comes; but he wishes that he could feel it more.

In the fourth place he wishes something that will uplift his spirit. If he came in perplexed, or sad, or angry, or discouraged, or mean, he wishes to go out hopeful, courageous, cheerful, with good will for everyone. If he entered the church indifferent, self-satisfied, wrapped up in his own plans, with little thought of anyone else, he is glad to find himself going home with a resolution to drop some bad habit, with the desire to help some neighbour in trouble of whom he thought during the service, and with the purpose to give a little more, to help a little more, to be a little more faithful in his duties toward God as well as toward man. He does not know how it is done; but if the worship makes him feel better, braces him up, he is satisfied, whether he liked the sermon and the singing or not. He does not expect eloquence from the minister, nor grand opera singing from the choir, nor symphony effects from the organ; nor any business or social advantage from his fellow worshippers; nor does he ask God to repay his coming with financial prosperity; but he does not wish to feel that he has nothing to show for his coming. Usually he is quite satisfied if he has an uplift of spirit, if he feels better. Did public worship accomplish this, he would seek it more often.

I do not myself concur in all of these desires. Par-

ents should not grant all that their children request. Leaders should not always accede to the demands of public opinion. To allow this class to have their way altogether in the conduct of our worship would be a mistake. Still I believe that in this chapter I have expressed to a degree the desires and demands of a great company of intelligent, sympathetic friends of public worship who find little value in it as now conducted and would be glad to discover some.

CHAPTER XIII

WORSHIP AS AN EXPERIENCE

TO THE mystic, worship is a real experience, often vivid, sometimes thrilling. Not mere poetical phrases but life records are to him the lines,

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee."

Needless, he thinks, are arguments for worship; inconsequential the forms and phrases. Worship can neither be fashioned nor guided. To be genuine, it must be spontaneous and free. Only break the alabaster box, and the fragrance, floating, will fill all the house without the aid of human devices. Such he finds it.

Likewise the faithful and devout Christian, even when not a mystic, enjoys in worship a satisfying and rewarding experience. These forms are filled with treasured memories. Associations with former fellow worshippers impart a glow and warmth. God's dealings with him in life's joys and sorrows, successes, and failures through many years, make this day's worship meaningful. The past even more than the present gives significance to his acts and makes his worship a heart experience.

Very different is the situation of that large company previously designated as the great "middle class of the devotional realm." They are interested, but they are not mystics, they would not be called devout. The experiences of these others they are not likely to attain. Are any experiences in worship possible for them, or must their words and acts be merely formal, "sounding brass and a tinkling cymbal"?

Probably as many people attend church as a generation ago, but all go less frequently. Our age is incorrectly designated as a materialistic age. It is not, but it is a practical age, largely devoid of sentiment and inclined to discourage emotional expression. We have an ever-increasing number of irregular attendants, inclined to minimize "feelings" and to magnify "practical deeds" as the proper expression of the religious life. To what extent can worship be to them a real experience as well as a duty to be fulfilled, a form to be observed?

The worship of God may be a real experience to all such when it is that recognition of the Creator of this universe which all its inhabitants owe him. It is paying our respects to the Ruler of the world, who apparently has brought into their present condition most of the substances we enjoy, most of the forces we use. A mere sense of decency would suggest some acknowledgment. Two steps anyone can take. He admires this marvellous universe; let him praise God as Creator. He enjoys sun and air, land, sea and sky, trees and flowers; let him express his appreciation. Praise and thanksgiving are possible;

and these are basic elements in worship. Feeling and expressing them, behold him! a real worshipper! This he can and should do as really and sincerely as the mystic.

How willing men are to attend a reception honouring a public benefactor. Should then a man dwell in God's world, use his supplies, benefit by his laws, and then persistently ignore him? To behold greatness without appreciation, and to receive without gratitude stunts the soul. Even the simplest recognition of the Creator and appreciation of his handiwork is worship well worth offering.

But cannot a man give glory and honour to God in some other way? Some say, "Honour him by obeying his laws." That is good but incomplete. Uprightness without worship brings praise to the upright man. Uprightness with worship gives glory to God as well. How else can he make evident his appreciation of the Almighty and his gratitude? If he talks about it freely on the street, it jars on people; if he is silent, they assume an indifference; but if he worships, they conclude that he wishes to honour God. In such worship he can also experience enjoyment. Expressing appreciation is almost as pleasurable to the speaker as to the recipient. Who does not enjoy turning a well-deserved compliment, showing gratitude in a felicitous way, participating in a tribute of honouring regard? Nowhere do you see pleasure on so many faces at once as when you watch a great audience enthusiastically applauding. Human nature delights in hearty thanksgiving and praise, whether toward man or toward God.

Few experiences are finer and more fascinating than hero worship, and of that type is admiration for God expressing itself in adoration. Even the mystic has no more enjoyment than the ordinary worshipper can have in singing such a hymn as "Oh, worship the King, all glorious above." Worship along this line may become to almost anyone a real, joyous, and sometimes uplifting experience.

Another genuine experience possible to the ordinary worshipper is a consciousness of his own spirit life. In countless ways every day he is made conscious of his physical existence. During the week most of his thoughts and efforts have been for bodies. To provide, for himself and his own, food, clothes, shelter from wind and weather, rest, physical recreation and other bodily necessities, comforts and luxuries, has been his main concern. How has his life differed from that of the squirrel? Desires more numerous, efforts more varied, capacities greater; but like the animal he has devoted himself primarily to the satisfying of physical needs. But when he worships God, he is more than an animal. He begins to use the spiritual elements in his personality, to realize the worth of his own nature and to feel his moral responsibility. "Is it a bird or an animal?" you ask, as something moves in the grass. You cannot tell. Then a whirr of wings and a flight into the sky. "It is a bird," is the cry. The animal lives in one sphere, the ground; the bird lives in two, ground and sky. Soaring signifies bird life. As he worships God, if only in admiration and thanksgiving, the worshipper feels that he is more than flesh and blood;

and futile the efforts to persuade him that he consists of nothing but chemical substances, whose disintegration will dissipate his soul. Now he knows that there is a spirit within him. Not always comes this experience in worship but it is possible, and sometimes the skill of the leader crystallizes this spirit consciousness, present but unperceived. Futile your arguments, if a man denies that he has a soul; needless your arguments, if he worships God even in the simplest way. What he has experienced is more than argumentation.

An experience in worship that influences him more than the mystic or the saint is the feeling of unity with his fellow worshippers. The mystic is absorbed in God, the saint in his church; but after "the middle class" man has participated in a union service his experience prompts him to protest against denominational divisions. "Why not worship together regularly?" he exclaims. In worshipping God he feels how unimportant are many of the issues dividing the Christian church. Often it is said that working together will hasten Christian unity; but equally will worshipping together. Creeds separate; sacramental practices divide; but praise and thanksgiving to God unify. This experience of unity the ordinary worshipper often feels more than do the pillars of the church.

An experience that sometimes seems more to him than to the mystic and the saint is giving to God. Giving whether thanksgiving and praise, or substances and acts of devotion, requires less spiritual maturity than some other phases of worship. In

ancient forms of religion, worship consisted almost entirely of the presentation of material objects, animals and fruits, or special acts of self-denial, with praise and thanksgiving. Worshipping was giving at the altar. Such experiences are possible to all, even now, and probably can be felt deeply by those not far advanced in the devotional life. The mystic has surrendered himself completely, once for all. The devout expects, as a matter of course, to give regularly of his time, of his strength, of his ability, of his money. The big decision that settled it once for all was to them the real deep experience, its execution being merely matters of detail. The "middle class" worshipper, however, may place on the altar a promise of some gift, of some service, of some reformation, of some spiritual achievement with considerable earnestness. It may not be very much, but to him it may mean much because unusual. I have seen some men profoundly stirred by a contribution that was ridiculously small. Sometimes a person rarely seen at church makes a special effort to be present. His friends joke him about it, the pastor greets him pleasantly; none realizing that it is "quite an experience," a real experience with a glow that the regulars may lack that day. Often the mere raising of a hand for prayer has been the accompaniment of spiritual experiences that a mystic might covet.

I am not exalting low standards or physical expressions but indicating that these elements of worship that consist of giving, either praise and thanksgiving, or substance and consecration even though in themselves slight, may bring real spiritual experi-

ences, sometimes vitally affecting the lives of the seemingly indifferent. We who are overfamiliar with these expressions and forms fail to realize often how much real feeling lies below the surface and how much more we might induce.

On the other hand, one feature of public worship rarely becomes experiential to the ordinary worshipper—that is the recital of the creeds, whether repeated by himself or the leaders in the service. Especially is this true of the historic creeds, the Apostles', the Nicene, and the Athanasian. A few, intellectually critical and sensitive to the charge of insincerity, declare their disbelief and refuse to repeat or sanction any creeds. The great majority, however, simply find their phraseology foreign and their meaning obscure. For example, they do not see why they as Protestants should say "I believe in the Holy Catholic Church" or why Jesus descended into hell or hades. Some question various statements, others have no interest in them, while others think that they must be true or they would not be there; but on the whole they think that it is a matter for ecclesiastical experts, and they are quite willing to leave it to the clergy. They may or they may not repeat them, but in any case they are forms, and remain such. This of course does not apply to the leaders, especially where an item of the creed is the subject of controversy or the distinguishing belief of the denomination; but the rank and file, whether communicants or not, seem rarely to pass through a real experience in the recital of creeds, whether historic or formulated for the occasion. And it is not easy to make it to them a

vital experience. If explained and established, an intellectual assent may be secured but seldom much more. If the worshipper has been battling with some critic in defense of the creed, he may have a glow in its repetition; but that rarely occurs with this group.

Two of the experiences in public worship are not easily attained by the irregular worshipper. One of these is a sense of his sinfulness that produces remorse, repentance, or even regret and leads to confession. That experience is felt by those who have committed some wicked act, especially one harshly condemned by public opinion, so that they cry out, "God, be merciful to me a sinner"; and, on the other hand, by the most spiritually minded, whose standards are so high that common faults and failings seem very grievous. To these two classes the confession of sin may be a deep religious experience; but to the average worshipper, a respectable member of society, it is a mere form and rarely anything else. Of course, he acknowledges to his friends in a jocular way that he is not a perfect man, and that he is well aware that he has failings; but it does not weigh him down. He takes it rather lightly. He justifies some faults, overlooks others, extenuates others, and what seem rather dark look no darker than some he sees in the lives of church leaders. The confessions of sin in hymn, prayer, anthem, and Scripture he may be ready to accept and even repeat but rarely do they touch him. The exhortations and denunciations of the preacher do not disturb him, for he runs a parallel column in his mind of the shortcomings of the exhorter or his supporters.

Only two things can make the confession of sin a soul experience to him. When he has suffered the extreme consequences of some wrongdoing, like the prodigal of the parable, he feels and is ready to cry out, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." The other is when he is brought close to Jesus Christ and compares the Master's words, deeds, spirit, purposes, and relationships to God and man, with his own. Then he may be cut to the quick and exclaim, with the fisherman of old, "Depart from me, O Lord, for I am a sinful man.' Under such circumstances the confession of sin in public worship may become not only real but heartrending. It is not, however, a common experience, no matter what phrases he hears or repeats.

The other experience not ordinarily attained by the "middle class" worshipper is that most prized by the devout—the love of God, whether considered as God's love for us or our love for God. The love of God is one of the easiest phases of our religion to talk about and one of the most difficult to feel. Jesus gave no simple task when he exalted to primacy the two love commandments. As a spiritual accomplishment the ten commandments are child's play compared with these.

Ask worshippers if they feel a love for God like that for father and mother, if they are as conscious of the divine love as of the morning sunshine, and the mystics and the devout will give a quick and emphatic answer in the affirmative, but the irregular attendant will hesitate.

Is it possible for the latter in public worship to become conscious of love? Yes, it is possible. Love is a sequential emotion, not originating spontaneously, not created by the will or mere desire. It follows one of three other experiences, as in ordinary life. The first is admiration and appreciation, which is the forerunner of most human love that eventuates in marriage. The second is gratitude, which is the foundation of most abiding filial love. The third is self-sacrificial devotion, which keeps aglow parental love. The worshipper who wonders at God's greatness and praises him, who appreciates his blessings and thanks him, and who makes gifts material or in consecration, though he may not be emotional or mystical in his temperament, will begin to find and feel the love of God.

In this experience he especially needs Christ, through whom we come to the fullest participation in "love divine, all love excelling," and in whose teachings love sits on the throne. His life was a wonderful manifestation of love toward man and toward God. In him behold one in the flesh walking in loving relationship with the Mighty God. Furthermore, he himself is the revelation of the moral qualities of the divine nature, love being in the forefront. That God is love, an ordinary man begins to realize as he contemplates Christ. Here also he discovers that "God so loved the world that he gave his only begotten Son" for us, and that "God commendeth his own love toward us in that while we were yet sinners Christ died for us." "The Fatherhood of God" has become a hackneyed phrase, as used by many; but

to the average worshipper it seems more real as he contemplates Christ. Through him he moves into a sense of his own sonship to God, and from that approach he can more easily enter into an actual experience of love. His soul will not be flooded with ecstasy, as is the mystic's, but he can taste and see that it is good. Thus loving and perceiving the love of God, he may be drawn to the fountain more often, and drink until it becomes in him a well of water springing up unto eternal life.

Incomplete are all these varied experiences in worship, unless they eventuate in one other: the absorption of spiritual vitality. Lacking this, their genuineness is under suspicion, their value diminished. Purpose, product, by-product, call it what you will, this is the normal outcome of true worship. To a degree this absorption is in proportion to the reality and richness of the other experiences. Ordinarily, of this life infusion, the mystic receives the most; the devout much; the ordinary worshipper some; the formalist none.

God's presence and power are everywhere, but public worship supplies an environment particularly favourable to the realization of his presence and the absorption of power from him. Usually a man is surrounded by a preponderance of selfishness; some, in business, hard and grasping; some, in amusements, low and degrading; some, in social contacts, puerile and petty; some cultured and cold; some charming and clever, but cruel. How different the atmosphere of public worship! Like a winter night, fine for radio transmission! Altruism is advocated; helpfulness is

honoured; unselfish service is encouraged; noble ideals are enthroned; principles of righteousness are explained and exalted. Instead of profanity, reverence; instead of hatred, good will; instead of merciless competition, the helping hand. In the quiet, or in the ardour of worship, how favourable the circumstances for the absorption of spiritual vitality!

Furthermore, the acts of worship themselves prepare the soul for the reception of the divine dynamic. All the week, attention has been riveted on the detailed tasks of life. Routine or the exigency of the moment has held each life in the narrow path, making the vision of earth or sea or sky as impossible as for the headlights of an automobile. Here, a wondrous change! The spirit becomes like a searchlight, high on the masthead, playing on the water and watching the wave crests. It finds the spars far ahead; it counts the buoys. It runs along the shore, and climbs the hills, and plays among the trees, and gives the benediction of its light to the houses. It even dares to soar and touch the clouds and seems to offer to meet the starlight half way. So in worship the spirit reaches out into the wider ranges of life. It cannot pray, "Bless me and my wife, my son John and his wife, us four and no more." Rather do its thought and feeling go out to the church, to the community, to the country, to the nations. The kingdom of God in all its manifold relations receives its attention, even looking backward to centuries long past and forward to the final consummation. In prayer he becomes a citizen of the world, a child of the ages, a traveller in realms unseen and eternal. He is moved with a sym-

pathy that girdles the earth, a hope that radiates, a faith that finds God, a love that is broader than the measure of man's mind. Not that the ordinary worshipper attains these altogether, or even to any great degree; but how often his spirit is aroused, and falls into a receptive mood, ready for the absorption of spiritual vitality.

Of what avail, however, environment and a receptive condition unless points for the outflow of spiritual currents are present and active? Such do exist in public worship: the Bible, inspiring as well as inspired; prayer, making connection with the throne of grace; hymns, veritable reservoirs of spirituality; anthems, responses, and truth declarations. There are the sacraments, not efficacious in themselves but channels through which Christ may impart his grace, leading beyond that into fellowship with the living Christ himself. The Holy Spirit, though without Pentecostal flaming tongues of fire and without any physical or human medium, may produce a realization of the divine presence and a contact conveying directly spiritual vitality.

There is in addition one factor peculiar to public worship: the presence of fellow worshippers. Crowd psychology is interesting. This is all that and more. Power from God may come to us through other people. Most daylight reaches us as reflected light, reflected from innumerable objects. Without reflection, everyone not in the sunlight would be in black darkness. So, much spiritual vitality that we absorb in public worship we receive from our fellow worshippers. The mystic relies mainly on direct conscious

contact with God. The devout receives most from the sacraments and other means of grace. The "middle class of the devotional realm," the ordinary worshippers, draw much of what they receive from their fellow worshippers.

Remember that it is not the alternative of "feast or famine." In the absorption of spiritual vitality individuals may vary all the way from a little almost immeasurably small, to an abundance almost overpowering; everyone according to his faith and spirit. Even the irregular attendant, participating to a degree in the experiences of worship, may to a degree receive spiritual vitality.

This experience differs from all the others in that the recipient is not at the time conscious of the reception. Emotional ecstasy and spiritual vitality may or may not coincide. Either is possible without the other. How then can a man know? How can others know whether he has absorbed any? The battery of an automobile is continually being charged with electricity as the car moves. The increment, however, never fully equals the expenditure; and the battery gradually grows weaker and must be taken to a station, and connected with the major current for replenishment. When returned to the car it looks as before. Has it more power? A start, a run, a hill-climb, and the driver perceives from the quick and strong responses that new power is there. So the absorption of spiritual vitality in public worship will reveal itself to the man himself and to observers by the manifestation of ethical and spiritual accomplishments in everyday life. In what way? According

to opportunities, needs, and varying conditions. Perhaps revenge loses its sweetness; wrongs suffered are no longer gall-coated; generosity changes from a duty to a pleasure; impurities, in self or in society, previously unnoticed become unpleasantly conspicuous; oppressing the hireling in his wages is depressing business; neglect no longer seems negative; patience becomes easier; questionable habits lose their strangle hold; hope is revived; courage becomes a conqueror; faith asserts itself and love mounts the throne of the soul. Not all of these, perhaps only one, perhaps some other evidence of a new spiritual energy appears. Whatever has been absorbed is bound sooner or later to reveal itself, and such revelation must be classified as one of the experiences of public worship. Worship and daily life are two separate spheres, but they are not without connection. Life gives to worship its significance, and worship gives to life moral and spiritual energy.

Naturally, inevitably, arises the question, does God experience anything when we worship him? A child throws a handful of confetti up in the air and gravity brings down upon the child's head and garments a shower of bright colours, while eyes gleam with glee and the face is smile-wreathed. Or the child throws a ball against the wall and quickly sees it flying back in a natural rebound. Or the child waves its hand to its father and the father, pleased, smiles and responds. The experience of the father is as real as the experience of the child.

Like which is our worship? Is the sequence, after all, the result of our action plus natural forces, so

that after worship is only falling confetti or a rebounding ball? The Bible teaches beyond all peradventure that our worship is a reality to God, an experience for him as well as for us. Furthermore, whoever worships in spirit and in truth cannot escape the conviction that God also is experiencing something. Reason likewise enters the arena and is bold in its challenge, asking, Can a Creator be indifferent to the qualities of his product? It is unthinkable. Almost equally unthinkable the assumption that he cares not whether his handiwork is scorned or ignored or appreciated by the recipients. A ruler indifferent to the attitude of his subjects? Rather, behold a joyous pride in their loyalty and inclination to obey. What manner of father is callous to the devotion of his children? No! this is not mathematical proof that God also has an experience when we worship. It is probability. And what says the soul concerning the probability? Confetti? A stone wall? A responsive heart?

And what kind of an experience can the infinite God have when a finite creature worships him? Who can tell? And Jesus being surrounded by a crowd suddenly exclaimed, "Who touched me?" And the disciples chided him for a seemingly absurd question, with the multitude thronging him. But Jesus perceived that virtue had gone out of him, when the sorely stricken woman touched the hem of his garment. What an experience was hers, healed of her infirmity! What an experience was his, conscious of outflowing power! As we worship, we touch the hem of God's garments. He unconscious of it? Not so.

even though a multitude that no man can number is thronging him. When our worship becomes a real experience to us, it becomes a real experience to God. And the result? Satisfaction to him and spiritual vitality for us.

CHAPTER XIV

MAKING PUBLIC WORSHIP AN EXPERIENCE FOR OTHERS

"HIS actual experience depends upon the worshipper himself, and not on anyone else," was one person's response to a statement of mine concerning the attainment of devotional experiences. Others claim that until the Holy Spirit moves the heart, no real experience is possible. Both are right, but still these constitute only two sides of a triangle, the third being leadership.

Most will acknowledge that this is a factor, sometimes primary, sometimes secondary, sometimes slight, but rarely negligible. The devotional spirit carried to church may be utterly dissipated by the crudity, or carelessness, or coldness, or self-consciousness of the leader. At other times our listlessness is transfigured and we are on the mount, mightily moved by the way the service of worship is conducted. The church and its representatives are not responsible for the attitude of the man or of the Spirit, but do determine to a degree how far the forms of worship followed by the congregation will be to them real, spiritual experiences.

The Environment

The inclination to worship God outdoors depends largely on the surroundings, whether we are by the

ocean, on the mountain, amid forest trees, under a starlit sky, or watching the sunset; or, on the other hand, whether we are enveloped by fog, or surrounded by drab and ugly barrenness. The latter situations do not foster the spirit of worship while the former do. The same is true of a church. Symmetry of structure and grace of form, harmony in colouring and taste in ornamentation awaken the emotions and incite to worship. Many indeed would like cathedral churches, filling with awe under lofty dome or tapering arches, with marble columns and richly coloured windows; but these cost money as do the finer churches and are impossible for most. Better indeed the spirit of worship and true fellowship in the most ordinary place than a magnificent building echoing with cold formalism. Still it must be recognized that environment influences for better or for worse. Tawdry decorations, worn and neglected furnishings, clumsy arrangements, soiled carpets and dusty seats, walls streaked with stains, ceilings crudely patched, and other such features lessen the probability of a spiritual response. On the other hand cleanliness, chaste colouring, artistic simplicity and the harmonious arrangement of details permit the outflowing of the spirit. Who has not been aided in his worship by so simple a thing as the tasteful arrangement of flowers in the church? The appeal of the environment is a greater factor in the worship of the indifferent than of the mystic and the devout because these rely mainly on inward impulse.

Environment is an influence also through association. I have conducted hundreds of meetings on the

streets, some in front of saloons, on the docks, in stores and in all kinds of houses and halls, and have concluded that environment makes relatively little difference with the sermon; but it does greatly affect the worship. Attention to the sermon may be as good as in church but seldom can such congregations be inspired with a real spirit of worship. That needs the help of association. Entering a place devoted to worship, the spirit more readily responds to the devotional appeal. Herein lies the great advantage of limiting the church auditorium to services of worship. People accustomed to attend lectures of all sorts, concerts, entertainments, and social affairs in the place of worship are at a great disadvantage, because these other events project themselves into the thoughts, making religious impressions much more difficult. This limitation often is impossible, but worship gains when surrounded by a templelike purity and beauty and encouraged by reverent associations.

There is also the environment of the hour. If noise from without and confusion within divert from the sermon, the attention can be regained, but ordinarily they destroy altogether the devotional spirit. The garment of praise finely woven and of delicate texture is easily torn.

The Hymns

The portion of the service most definitely within reach of the ordinary worshipper is the hymn. The words are before him. The music may be familiar. He participates in the singing. He enjoys it. Still it

may mean little or nothing to him. How often in my college days did we, a group of total abstainers, sing college drinking songs. The words meant nothing to us. They never influenced us one iota. We just sang them; that was all. Equally devoid of thought and significance is much, perhaps most, hymn singing. It is a social rather than a spiritual experience. How can it be changed to the latter?

At the very first the correct attitude in the singing of the hymn must be secured. Generally speaking there are three types of hymns, those addressed to God, prayer hymns; those addressed to men, sermon hymns; and those that are personal self-expression. These call for very different mental attitudes. How unlike is the minister's bearing in praying to God and in preaching to men. Equally unlike should be the spirit's attitude in singing to God, "Holy, holy, holy, Lord God Almighty," and in singing to men, "O turn ye, O turn ye, for why will ye die?" The ordinary worshipper rarely stops to think whether he is singing a prayer to God or a plea to his fellow men. Even leaders at times seem unconscious of what they are doing. All have heard announcements almost as incongruous as, "Let us continue singing praises to God in the use of the next hymn, 'Work, for the night is coming'." The singer may not perceive that he is expressing the deepest feelings of the human heart in singing "Oh, for a closer walk with God." In my first pastorate I got into hot water by calling attention to the real meaning of a hymn and asking all who did not measure up to it to refrain from singing it. Probably my suggestion was not felicitously

phrased, but, after all, a word of explanation, indicating the true significance of a hymn, before singing it, would at least help the people to realize what they were doing.

Many are accustomed to mention the origins of hymns and incidents connected with them; but more important is the key sentence which will unlock its spiritual import. Refer to Jesus' words at the Last Supper, "I am the way, the truth, and the life," and then say: "Thus Jesus speaks to us and we are about to make our response to him in the singing of 'Thou art the Way, to Thee alone from sin and death we flee'." How few recall the picture presented in "Nearer, my God, to Thee"! Most people will sing "I heard the voice of Jesus say" without the faintest idea that the first four lines of each verse embody Jesus' invitation to us and the last four our response, and that in the middle of each verse there should be a change in the spiritual attitude. Even so plain a situation as that in "Watchman, tell us of the night" will be unnoticed by some, though it is one of the most dramatic dialogues in literature. I remember the surprise on many faces when I once indicated the structure of the hymn and suggested that one half of the congregation sing the part of the traveller, and the other half the part of the watchman. Many hymns based on biblical incidents or verses; many that develop a thought progressively; many that begin with self-expression and end with a plea to our fellow worshippers or a prayer to God; many that are based on a figure and carry it all the way through; many that have allusions, the import of which most would

not recognize; many that are based on a distinctive experience or are written for a particular need, would be far more likely to awaken a spiritual response if in a sentence or two their significance was made evident to the congregation. Some hymns may not need it, but too often hymn singing is skimming the surface.

Occasionally the explanatory statement may go into detail even more, indicating for example, in hymns addressed to men, whether the appeal is to those who are not Christians, or to those who are far along on the Way. How surprising and yet how pertinent the announcement, "Let us unite in singing to those of our number who are discouraged, 'If thou but suffer God to guide thee!'"; or "to those of our number who are tempted, 'A mighty fortress is our God'"!

In our hymns addresssed to God, are we approaching him with praise, or thanksgiving, or confession, or intercession for others? Does the hymn call for a triumphant spirit or humility, for confidence or resignation? Of the hymns of self-expression, addressed to ourselves, how different the varying spiritual attitudes. Compare, "My soul, be on thy guard," "Come, my soul, thou must be waking," "Awake, my soul, stretch every nerve," "Begin, my tongue, some heavenly theme." How few realize that in that beautiful hymn, "Still, still with Thee," the scene changes between the second and third verses, from the loveliness of the dawn to the darkness of the night! The spiritual significance of the trinity hymns, such as "Come, Thou Almighty King," and "Ancient of Days," is minimized often by omitting

one or more verses. In fact thoughtless verse omission constitutes one of the unfortunate blights on worship. Rarely should the last verse be omitted, and sometimes none at all, while there are hymns that are uninjured and sometimes even benefited by omissions. Probably the greatest single factor, within reach of all, in making public worship more of a spiritual experience, lies in the brief but intelligent opening up of the spiritual significance of the hymns to be sung by the congregation.

Three other factors contribute to the spiritualization of hymn singing. One is the literary quality. A hymn as well as a church building secures more influence when beautiful. If the phrasing is crude or ungrammatical, if the rhyming is forced, if the rhythm halts or the whole hymn is at best doggerel, it cannot have the spiritual uplift of "O Love, that will not let me go," "Holy, holy, holy, Lord God Almighty," "Day is dying in the west," "Lord of all being," "The spacious firmament on high" and the Crusaders' Hymn. Their literary beauty does not create the spirit of worship but makes its coming more probable.

Another helpful factor is the truth content. Some hymns have little, being a mere jingle of words or a bit of sentimentality. These can be spared. Others should be treasured—those that clearly state great doctrines like "Hark, the herald angels sing"; those that picture Christian living as "O Master, let me walk with thee"; those that survey the past, like "The Son of God goes forth to war"; those that give a vision of the future like "Jerusalem the Golden";

those that embody the Bible story of Jesus' birth like "While shepherds watched their flocks by night"; and those that reveal the redemption wrought for us, like "When I survey the wondrous cross." Some make of the truth a didactic statement, like "There is a green hill far away," while others convey it through the imagination or an appeal to the emotions. However it may be incorporated, important truth there must be to change hymn singing from a social experience to a spiritual experience; and that truth must be perceived by the singers.

The Tunes

Last but by no means least is the tune. In inspiring the spirit of worship this is a factor in two ways. One consists in the intrinsic beauty and appropriateness of the music. The dance music that some tunes have starts the foot beating time but stirs not the soul. On the other hand, one akin to a funeral march is equally fatal. Whether martial or meditative, whether reverent or ardent, in quality it should be like the pure gold and the beaten oil and the animal without spot or blemish brought to the temple of old. A melody may be very effective for a hymn of sermonic appeal to the people, as in the gospel hymns; but for the worshipful spirit rich harmonies are desirable. These appeal to the deeper, nobler emotions of the human heart and bring us more quickly and nearer to the throne of grace. Such are Melita, "Eternal Father, strong to save"; The Russian hymn, "God, the All-Powerful"; Merrial, "Now the

day is over"; and Lux Benigna, "Lead, kindly Light." Then there are those tunes, strong, with wings like eagle's, that bear the soul upward, as Worgan, "Jesus Christ is risen to-day"; Victory, "Alleluia! The strife is o'er, the battle done"; Regent Square, "Angels from the realms of glory"; those that quicken the vision as does Alford, "Ten thousand times ten thousand," and Materna, "O Mother dear! Jerusalem"; and those that make communion and consecration a glowing experience, as "Break Thou the bread of life" and Love's offering, "Master, no offering, costly and sweet."

Familiarity with the tunes is equally important for the purposes of worship. It is doubtful whether any spiritual impulses are generated in the singing of unfamiliar tunes no matter how good they are. Those who can read music are absorbed in that effort, and feeble participation by the congregation produces depression rather than uplift. Not until the tune becomes familiar does it have much power to create spiritual experiences. Here leaders face a serious handicap in the most unfortunate method followed by most modern hymn-book makers. Until they reform and right-about-face the situation will be unsatisfactory. The prevailing custom of having as many tunes as hymns is to be deplored. Practically everyone can read hymns at sight; but a limited number can read music at sight. If you doubt the latter statement attend a rehearsal of a choir or orchestra and hear them attempt a new piece of music. Even of these how few can read and render correctly the new music at first sight. A new tune

must be sung a dozen times before it becomes familiar enough to the congregation to secure marked spiritual results. Yet that is difficult. Looking over a minister's church hymn book recently with its records, I found that some hymns had been used once in two years, others once a year and a very few twice a year. How could new tunes become familiar at that rate? Meetings to practise new tunes rarely are attended by those needing them. In the ordinary church a minister is compelled to limit himself to the few hymns that have familiar tunes or to depress the service of worship in struggling with unfamiliar tunes. Granted that publishers have excellent selling points in an abundant supply and in the claim that their book has "many not found in any other hymn book," the multiplication of tunes is a hindrance to inspiring congregational singing.

The remedy is not simple but is possible. Let hymn books be made with about one hundred of the best tunes, selected with three points in view: first, intrinsic musical worth for worship; second, their singable quality for the average congregation; third, their availability for many good hymns. Printing a tune at the top of each left-hand page, on the rest of that page and on the opposite page could be placed several hymns to be used with that tune. Also a tune could be repeated from two to half a dozen times in the book. Having the choicest tunes this would be not impoverishment but enrichment. There would be a few cases where a tune, written for some hymn with an unusual metre, could be used with no other hymn. Undoubtedly some choice hymns and tunes

would be excluded, but what is that loss compared with the too general loss of congregational singing? Hymns could not be classified by topics, either theological or experiential, as they are now, but indices would remedy that. Soon would the congregation become familiar with these choice tunes, more hymns would be available, and hymn singing would more often be real worship, a spiritual experience.

The Choir Music

About the middle of the last century, when church-going habits began to lose their hold, it was discovered that music would draw to the church services people otherwise not inclined to come. Forthwith church officials, including the minister, practically served notice on the musicians to make selections which would attract the people and enlarge the congregations. This they did. For nearly fifty years the announcement, "Special Music by the Choir," would increase the attendance, sometimes even doubling it. A Musical Service on Sunday evenings would crowd a church that was usually almost empty. Vesper Services grew very popular. Churches became famous for having wonderful quartettes, or soloists, or chorus choirs. Their success was due to the inability of music lovers to hear good music elsewhere on Sunday, or at any other time except by paying a high price for it.

The main function of the music being to attract, selections were made with that in view rather than to enhance the spirit of worship. The music often be-

came an independent feature without any attempt at coördination with the other parts of the service. Often it was not at all worshipful. Sometimes it was a diversion, even a distraction.

Soon after the beginning of this century, however, music began to lose this power. At first many were puzzled at this; but the reason soon became apparent. People found that they could have even better music with less effort and at slight cost. The "movies" have organs, public dining rooms supply orchestras, popular Sunday afternoon concerts are the order of the day, victrolas reproduce the choicest selections; and now we have the radio. Going to church to hear the music is fast becoming a thing of the past.

This loss has a compensating gain, for it will usher into many churches a new era of nobler worship. Sacred music, instead of being dethroned by this change, is restored to its proper exalted function of ministering to the spirit of worship. Evidences of this are appearing. Musical selections are less showy and more devotional. The concert type of singing is disappearing. Choirs are less eager to be in the limelight; rather are willing, sometimes even eager, to devote themselves to making impressive the other parts of the service. To have the entire service a harmonious whole pleases them well. The old-time rivalry and antagonism between chorister and minister is fast disappearing. Less is heard of the sensitiveness of musicians. All difficulties have not vanished, all situations are not ideal, but in the present forward movement to make public worship nobler, richer, more inspiring, more of a spiritual experience, the

most hopeful feature is the new rapprochement between the minister and the musicians.

Very plain is the policy to be followed. At the beginning of the year's work, clergyman and chorister confer, each outlining what is in his mind and seeking the coöperation of the other. The special Sundays of the Christian year, of the patriotic calendar, and of the various seasons are considered and planned for in a general way. Month by month conferences are held.

Though not possible for all, for me the most valuable feature of this relationship was a brief visit every week at the choir rehearsal. It might be only to read the words of the anthems and solos to be sung and to talk over the hymns. Sometimes I stayed to listen to the anthems. Then might come a conference. Should this solo come before or after the sermon? Which of two anthems should come first? Would this response be more effective after the main prayer or after the sermon prayer? With the solo selected, would it be more uplifting to have a different Scripture reading? Would another responsive reading better prepare the congregation for the anthem to be sung? It is astonishing what an increase of devotional feeling can be secured at times by a few simple adjustments. Where all the service is printed on the calendar such conferences must be held earlier. Desirable changes cannot always be made; but the purpose and effort to coöperate is sure to give a glow to the leaders, which will be transmitted to many of the worshippers. The finer, richer worship inevitably ensuing from such coöperation not only will make the service more satisfying and rewarding to those who

come but may lead some occasional attendants to become regular.

The Responsive Readings

The responsive readings have been losing their value as factors in worship. Originally consisting of selections from that great book of devotions, the Psalms, they now often include didactic selections from the prophecies, Epistles and other parts of Scripture. Some are strange medleys, made up of scraps culled from all over the Bible. In some cases they have lost the antiphonal character of the Psalms, the minister reading the first statement and its response, the congregation reading the second statement and its response, and thus to the end. They are alternate readings rather than responsive readings, educational rather than devotional. Because of this their use is not so universal as formerly. Possibly some hymn books will discard them entirely. This would not be altogether a loss if the hundred pages, more or less, assigned to them should be occupied with a score or more of Orders of Service. The American Church Year is being followed more and more generally, assigning Sundays to Christmas, Easter, and the other important events in the life of Jesus; to the leading patriotic days; and to the seasonal periods. Each of the more important would have its own Order of Service, with other services for general use. Every service would contain a really responsive reading from the Psalms, other appropriate responses for the choir and the people, short prayers for unison

participation, with suggestions for Scripture selections. Such would bring many of the advantages of the liturgical worship with its variety, coupled with the responsiveness to situations, the responsibility of leadership and the freedom in prayer belonging to non-liturgical worship. Then instead of two books, one containing hymns and the other the general order of worship with prayers and responses, there would be one worship book containing all. This would be both convenient and economical. It is used by the Lutherans and others and is likely to be the common form in the future for both liturgical and non-liturgical churches.

Musical Responses

If the minister attends to his part, the choir to theirs, and the congregation in the hymn singing to theirs, each taking a turn, like the pieces in a miscellaneous programme, certain spiritual possibilities are lost. To attain these, a coöperating spirit is needed whereby each recognizes the others and responds to them.

The old way of separate units is easier, because coöperative effort requires more care than independent action. Several practices are apt to mar antiphonal features of any kind. If the tempo is different, one being much faster than the other, or if the words are mumbled, or hurried as if in haste to get through, or if few participate, or their voices are feeble, or if the people fail to keep together, the effect is far from inspiring. Great, however, is the advantage, if it is

well done. I remember attending a little Lutheran church one hot midsummer day. The minister was away on his vacation, and a layman read a sermon. The choir was small; but the responses were all sung by the choir and congregation under organ leadership, simply, beautifully, reverently. What an hour of worship it was!

The congregational singing of responses is better than reading them, as it secures a unison effect and seems more devotional. It was long before I realized this. Had I discovered it sooner, I would have avoided one of my failures. Knowing that the Amen should be said, not by the one offering the prayer but by others, I tried to train my congregation to say the Amen at the close of my prayers; but after a year we gave it up, because it was impossible to secure unison utterance on one word. Had the organist sounded the chord, all could have joined unitedly in singing it. I recently attended a Congregational church which had two sets of responsive couplets in the service, one sung and the other read. The former was by far the more impressive.

No choir music has more spiritual value than a softly sung, appropriate response after the minister's prayer, especially when the minister knowing the words to be used leads up to them in closing his prayer. The worship of the hour seems to reach a distinct climax when the Amen of the benediction is sung by the choir or better still by the entire congregation.

It is surprising how much a single verse of a familiar hymn, if appropriate and sung softly by one

voice, or a choir, or the congregation, will add to the spiritual impressiveness of a prayer. Similarly the right verse of a hymn sung in response to a Scripture reading, or a children's sermon, or the regular sermon, may give a real spiritual uplift. While regular churches may well hesitate to follow the method employed in evangelistic campaigns of calling on different sections in turn to sing a verse of a hymn, all joining in the chorus or in the last verse, the remarkable results this sometimes secures shows the possibilities and value of responsive music.

The Scripture Reading

As ordinarily selected and read the Scripture lesson is the least meaningful portion of the service to the average attendant. Watch the faces of the congregation and note the prevailing listlessness. Here is a rich but usually uncultivated field in the quest for spiritual impression.

There are three classes of Bible passages: Those whose meaning is apparent only to the student working diligently with lexicon and commentary; those rewarding him who by himself reads slowly and carefully; and those that are intelligible to people listening to a somewhat rapid public presentation. The selections, as a rule, should be taken from the third group, for what is the use of reading something that listeners cannot grasp?

Many passages of the first and second groups can be brought into the third by a few explanatory sentences, which would change the reading from a

tedious recital to one of absorbing interest with a genuine spiritual impulse. If it is historical, the statement might cover time, place, situation, relation to preceding events, like the explanation in a magazine at the head of later chapters in a continued story that the reader may be able to pick it up and follow it. If an argument, let it indicate the drift of the discussion; if an address, its occasion; if a letter, something of the writer and the recipient. It is wise sometimes to give the gist of it, as is done before each chapter in some books. It is customary to give the sermon an introduction; why not the reading? Often it needs it far more. How often the person with a limited knowledge of the Bible, hearing a selection from the Epistles or prophecies, listens a while but finds himself utterly at sea as to its meaning, drifts about, and then drops anchor, and decides not to attempt this voyage but wait for the next trip.

Sometimes the introduction may come from without, not as an explanation but to arouse interest. Any of the following would accomplish that: "We have been reading this week in the papers about a startling shipwreck. Note the resemblances and differences in the following account of Paul's shipwreck"; or "We have this month elected a new ruler. Contrast that with the selection of Saul as king"; or "Recently several of our number have lost loved ones by death. With them and for them let us listen to Jesus' words of comfort and Paul's references to death and the resurrection."

How drab much of the reading seems! What colour would be given to it by a challenging question!

"What would be the judgment of Jesus on this act? What is yours?" "Does this passage have any value for modern life?" "Which of the characters mentioned in this chapter appeals to you most?" "Does it fit anyone you know?" "Of what event in public life does this remind you?"

That a minister has a special reason for selecting a particular passage does not occur to most. Let him take them into his confidence, saying, "This selection was suggested to me by the following remark made to me by one of my parishioners," or "by an article in one of the magazines," or "by this public occurrence." Then add, "Do you see any real connection between the two?" Making it plain that it is not a perfunctory act but one that has a significance will make it a real reading and of much greater interest and value to the congregation.

Much spiritual value accrues when two passages are read in conjunction which present a dramatic contrast, such as a prophecy and its fulfilment; a command of Jesus and the way he himself practised it; the transfiguration, and the mocking robes placed on him by the soldiers; selections showing the two sides of Thomas, or of John, or of Peter; the model man in the first Psalm and the model man of the Beatitudes.

While the reading should be determined often by the sermon and other parts of the service, sometimes it should be selected for itself, given a throne instead of a footstool. It would be possible to select a hundred passages of about the right length, clear, interesting, with a large truth content, many of them dramatic, and have available readings that would

challenge attention and stir the heart as much as the ordinary sermon; such as Abraham's intercessory prayer, Elijah's experiences at Mt. Carmel and then again under the juniper tree and on Mt. Horeb, and other historical incidents, selections from Job, some Psalms, the calling of the disciples in the first chapter of John, the conversations at the tomb of Lazarus, the presentations in the second and again in the last chapter of Philippians. The dialogues of the Bible are especially effective. Should a man select the best hundred passages in the Bible, chosen as a professional public reader makes his selections, because they are especially fitted for public reading, study them, read each aloud again and again just before using it, and add needed introductory sentences, he could make the Scripture reading at many a service the outstanding spiritual feature. And it would especially stir the "middle class worshippers" to whom it would be less familiar than to the saints.

In marked contrast is giving to the reading spiritual vitality through its relation to other parts of the service. Most ministers select the Scripture lesson as an aid to the sermon. Some in fact are almost enslaved to the habit. It would be more effective if done only occasionally, with some indication to the congregation of this relationship. Why limit this linking to the sermon? Some would answer that it belongs with the sermon as instruction, while the other parts of the service are worship. Only the Psalms and a few other passages would be classified as worship. This is true; but a more frequent alliance of the reading and the worship would entail little loss and sometimes

secure great gain, giving to the reading fresh spiritual import and to the worship reënforcement. Attention would be secured and an upward impulse be made possible by one of these announcements: "In this Scripture lesson you will find the words of the anthem which will follow, revealing both its setting and its significance"; "The hymn to be sung will be followed by a Scripture reading which will show how we may carry out its spirit in daily life"; "This selection from the Bible has been chosen as leading up to the prayer." I heard a minister, after an unusual Scripture reading by another minister, offer a prayer that flowed through that reading as a mountain stream down its ravine; and I could feel the spiritual interest and response of that congregation. What a mistake to select the reading always because of the sermon! Let the anthem, or the hymn, or the prayer planned; or some experience in the life of the church, or community, or nation, or world determine the choice. If the people realize it, they will feel it, and even the indifferent and listless will respond. Less likely is the minister to move about a narrow circle, escaping the temptation to read always the same general style of passages, or to read certain ones frequently while utterly overlooking many as good or better.

Of course all this will take time, but it will be a good investment. Frankly, how little many leaders spend on preparation for the worship of the service, hymns, Scripture, prayer. If we spent one tenth as much on the devotional parts as on the sermon, the worship more often would be a glowing experience for leader and led.

The Mere Reading

Not until a man has attended many different liturgical services does he realize how much of the spiritual value of a devotional service depends on the mere reading. Repeatedly I have had the experience of attending, on the same Sunday or consecutive Sundays, two liturgical services of one type of church. The same words, the same forms, the same robes, but oh, what a difference! a difference due to the bearing and reading of the two men. In one church I was a spectator, simply that and nothing more. In the other I was a worshipper. It seems strange that some liturgical leaders are content to read so poorly, when that is almost their only contribution to the conduct of public worship. Fortunately such seem to be in a decided minority. There is one Lutheran church where I cannot help worshipping, whatever the mood with which I enter, with such spiritual interpretation is the service read; and some portions of the Anglican liturgy I cannot read to myself without hearing the voice of one who has read it into my heart.

The recognition of other responsibilities in non-liturgical worship may divert the attention from the importance of the mere reading, but it is there nevertheless. A few men may need training by teachers of elocution but most can secure satisfactory results by selecting their readings with care, studying them to discover their meaning and to determine what impression on the people should be made, and reading and rereading them aloud until a rendering is

found that will interpret their meaning and interest and impress the congregation and, if possible, inspire them.

The last time that I attended a Christian Science service I was moved to admiration by the wonderful elocution, almost ideal for a religious service, with which extracts were read from *Science and Health.* The reading of the hymn, simple, quiet, was one of the finest pieces of spiritual interpretation I have ever heard, and I was thrilled by the Scriptures as read by another reader. Of course, these were professionals, selected for their abilities as readers, but it revealed the possibilities. Woe unto us, if we ignore these possibilities and are content with careless selections, casual preparation, and mechanical reading!

Prayer

Prayer is the most important element in public worship and at the same time is the most difficult to transmute from a form into an experience. The first trouble is inattention. I have had frank talks with scores of young people and many adults as to the extent to which people pay attention to public prayers. They have convinced me that many, especially of the indifferent, begin to think of other things the moment the leader says, "Let us pray," unless their interest is aroused in some way; that the majority of the congregation follow the prayer a little but soon are diverted by wandering thoughts; that the devout make an effort to listen all the way

through, though they have occasional lapses. It takes considerable devotion and mental concentration to hear every word of a long prayer, as we all know by experience.

Manifestly a prayer cannot awaken a spiritual emotion in the heart of one who does not know what is being said. How can we make people follow our prayers? Several reasons conspire to make this difficult. We cannot hold their attention, as we do in preaching, by looking intently at them, or by gesticulation or any form of action. We must not employ the variety in voice that is legitimate in other parts of the service but must keep a reverent tone which produces monotony and invites drowsiness. Incidents, illustrations, quotations, humour, sarcasm and other literary devices, used in speech, seem out of place. Curiosity is seldom aroused, because they expect that we will pray for about the same things in the same way every Sunday. Worshippers find it difficult to focus their attention on the prayers. We must help them.

It is well to begin where the people are in their thoughts as the leader rises to offer the prayer. If they have come into the church from a bright, beautiful morning, a reference to that in the opening sentence of the prayer will instantly catch the attention of most, and perhaps even more if it is a stormy day. The closing words of the hymn sung before the prayer, or the refrain of an anthem to which they have been listening, or a challenging expression in the Psalm or Scripture just read often make an ideal initial expression. If some event of large import in

the life of the church, or the community, or the world is in the minds of all, an allusion to that in connection with the divine economy is sure to secure interest and real participation in the prayer. He who would lead a child across a crowded thoroughfare goes where the child is and takes it by the hand. So should the devotional leader go where the worshipper is, so far as he can, and from that point begin his leading.

Variety is probably the greatest single factor in holding the attention all through the prayer. Sameness is fatal. Prayer includes five elements: adoration, thanksgiving, confession, petition, and intercession. The conventional way is to introduce them all every Sunday, and in this order. This is a great mistake. Sunday after Sunday their order should be changed. At each service one or more should be elaborated while the others are reduced or sometimes entirely omitted. Occasionally the entire prayer should be given to one, with not one word to all the others.

Great variation in the subjects and interest mentioned should prevail. Nothing should be introduced every Sunday, even though protest be made because the President, or the Sunday school, or the missionaries, or the sick seem to have been forgotten.

These variations should not be mechanical or haphazard. The minister is spokesman for the people and ordinarily on every Sunday there are two or three lines of prayer that would best represent their feelings and awaken the heartiest participation. An unusual amount of sickness, the opening of schools, the beginning of a vacation, a public catastrophe, a conspicuous national occurrence, the visit

of a missionary, a special evangelistic effort, the presence of an unusual number of strangers, and scores of other marked situations are possibilities, which would justify giving to one object a prominence in the prayer that it had not had for a year.

These variations will give to each Sunday's prayers a distinct character of its own, and incline people to follow it as they would not if they anticipated a repetition of the previous Sunday's prayer. Moreover, the special pertinence of such prayers would quicken the worshippers and help them to worship in spirit and in truth. Especially true will this be, if the prayer moves within the range of their daily lives. The human touch makes possible the divine touch. As in the parables of Jesus, human experiences offer the best road to spiritual experiences.

But whither are we to lead them? Into a consciousness of the divine presence. That is harder still. One large factor in accomplishing this is a wise use of the vocative. If God is addressed but once and the prayer continued, it soon seems more like a discourse. If, on the other hand, one designation of deity is repeated over and over, the prayer becomes tiresome, to some even irritating and to others amusing. The best rule is to address God with considerable frequency and in each case to use that title which best comports with the aspect of his character, work, or relationship to us that appears in the phrases immediately following. Well might a leader select and study and use appropriately the many names and titles proper in addressing him whom we worship. Not only would it lend variety but it would make

the prayer more real and help in the recognition of his presence. Even more spiritual significance appears in the use of the adjectives linked with these designations. Many liturgical prayers are wonderful in this and owe not a little of their spirit of adoration to these approaches in prayer.

It is not enough that the leader should begin where the people are, not enough that he should move along the line of their interests and experiences, voicing the desires and feelings that they already have. It is for him to lead them nearer to the throne of grace than they would go themselves, to inspire in them desires not before felt, to awaken a sense of sinfulness not usual in their hearts, a consecration to a nobler service than they had known, and a spirit of adoration that will bring to them a revelation heretofore hidden. We make a mistake sometimes in introducing early in the prayer the praise and adoration for which the soul is not prepared, and then passing on to the more familiar and simpler aspects of worship. Better often to begin with the portions of prayers connected with daily life, its needs, its attainments, its enjoyments, its gratitude, and then pass on to the more definitely spiritual aspects of penitence and thanksgiving; after which the soul would be more ready for the unveiling of the glory of God and the outpouring of praise and adoration. Prayer needs a climax if it is to be a spiritual experience. We make it sometimes an anticlimax. The ordinary church attendant cannot be led into a realization of the presence of God during the first few minutes of the service, which is what we generally attempt. That should be sought after the

warmth and glow have been created by an earnest service. Praise and adoration are more likely to be a soul experience in the last ten minutes of the service than in the first ten. Whether it be by sermon appeal or hymn, by anthem or prayer, the close of a well-guided service supplies the opportunity of changing the worship that began as a form into a deep and abiding religious experience.

The Sacraments

All must feel that the sacraments offer the greatest opportunities in the quest for experience in worship. That no suggestions are offered here is due to two reasons. First the ways of observing the sacraments are so different that no counsel could have any general application. In baptism, the Roman church uses affusion and practises infant baptism, as do many Protestants; the Baptists practise single immersion and only adult baptism; the Eastern churches use trine immersion and infant baptism. In the Lord's Supper, the Eastern churches receive it standing, the Roman and various Protestant bodies kneeling, the Reformed and others sitting. The Eastern churches put the bread into the wine and the priest dips a spoonful of the two and places it in the mouth of the communicant; the Roman church gives but the bread to the people, the priest placing a wafer into the mouth of each communicant; in the Episcopal church the wafer is sometimes dipped into the wine and given to the communicant or he receives the wafer and then drinks from a common cup, as do

some others, while other churches use individual communion cups. Some use leavened bread and others unleavened bread; some, fermented wine and others grape juice. The Quakers admit neither baptism nor the Lord's Supper into their worship, taking both in a figurative or spiritual sense.

In a similar way there are marked differences in their thoughts concerning the elements in the Lord's Supper. The Eastern churches and the Roman church hold to transubstantiation and believe that the bread and wine become the very body and blood of the Saviour; while the Lutherans hold that he is present in these elements though they are not changed in their physical properties; and still others regard the elements as unchanged memorials. In like manner are different names used for the service, the Eastern churches designating it as the Liturgy, the Roman church as the Mass, the Anglicans often speak of it as the Eucharist, while the Reformed churches call it the Communion, or the Lord's Supper. With such wide differences nothing can here be said save to call attention to the second reason for omitting suggestions, which is that here more than anywhere else the spiritual experience is dependent on the two other factors, mentioned at the opening of this chapter, the worshipper himself and the Holy Spirit. Little can the leader do to bring to others this mystical experience except prepare his own soul for this sacred office.

CHAPTER XV

THE KINDRED QUESTS: PUBLIC WORSHIP AND PRIVATE DEVOTIONS

IN PUBLIC worship the suppliant shares with others the expressions of worship, whether in joint participation or by following a common leader. In private devotions he approaches the throne of grace alone, and by himself and for himself expresses the feelings of his heart.

The difference between the two, however, consists of more than their relations to human companionship. Upon each has been left the stamp of its origin. Usually private prayer begins at the mother's knee with "Now I lay me down to sleep," or some similar petition, followed by "Bless father and mother and make me a good boy," duly enlarged with advancing age. Public prayer, on the other hand, is shaped primarily by religious leaders, theologically trained, familiar with devotional language, and influenced by conventional literary and ecclesiastical standards.

This difference is increased by the fact that private devotions are dependent for their development on the individual alone. The average person knows little of the private devotions of others and has no example to follow. His worship is moulded largely by the bent of one mind and the experiences of one life. His public worship, however, is led by various persons and in

different ways, having thus the benefit of the spiritual wisdom and thoughtful efforts of many earnest people.

Their unlikeness is further accentuated by the contrast in their constituent elements. Private devotions consist usually of one alone, prayer. Public worship has also Scripture reading, the singing of hymns and anthems, organ music, responsive selections, and often the unfolding of some special truth. The place and the time have sacred associations. Conspicuous often are spiritually suggestive pictures and symbols. The spirit of fellowship is a paramount feature. All these create an atmosphere which modifies the feelings and their expression. Thus, naturally, private devotions and public worship present two distinct types of worship.

In public worship, praise and adoration are prominent, with a recognition of the glory and majesty of God. He is approached as Creator and Preserver of this universe, sovereign of men and of angels, a ruler whose laws are to be obeyed, whose mercy is to be sought. From everlasting is he, planning before he ever had formed the earth. To everlasting is he, ultimately and supremely triumphant; boundless his resources, limitless his power, infinite his wisdom, measureless his love. Christ is the eternal Son of God, the only begotten of the Father, full of grace and truth. A spirit of reverence is aroused, mingled sometimes with awe and a feeling of human unworthiness and dependence.

Intercession is broad, for the congregation and their families, for the church and its interests, but

beyond these for the denomination, and for the church universal. The nation is remembered but likewise all nations and races. Prayer is offered for missions in every land. Great causes are not forgotten nor great needs the world over. The establishment of the whole kingdom of God is presented as the goal. The altruistic spirit is dominant and wide is its range.

How different private devotions! God is approached not as King of kings and Lord of lords, but as the "God who cares," merciful and gracious, slow to anger and abundant in loving-kindness. He seems not so much a Creator, busy with a vast universe, as an ever-present help in time of need. His tenderness and compassion are felt, and often a feeling of intimacy arises as of friend with friend. The memory is of Jesus of Nazareth with the children and with the afflicted, and the vision is of a heavenly Father whose child is now speaking to him.

The intercession moves mainly among kin and friends and is for personal interests and favourite causes. How trifling, compared with the sweep of public worship, seem the experiences presented; the little annoyances, the momentary needs, the thanksgiving for incidental successes and passing pleasures, the confession of impatience or of the hasty word that did not quite ring true. Of course at times we wrestle with the deeper experiences, springing from life's tragedies, but usually our prayers deal with the ordinary events of everyday life. Gratitude moves us more than awe, and thankfulness is expressed more than adoration.

So different are the soul's experiences in private

devotions and public worship that neither can take the place of the other. However many church services a man may attend, they cannot supply the loss created by the omission of private devotions; and though one doubles and redoubles his secret prayer, his spiritual life suffers much by neglect of public worship. Did not Jesus in almost the next breath after he had commanded secret prayer give a prayer for common use, the Lord's Prayer? And though he visited the temple and frequented the synagogue, did he not often seek prayer by himself? These two experiences in worship are complements of each other, complements in the vision of God they enjoy, in the feelings toward him that they arouse and express, in the spiritual experiences whereby they uplift and inspire the worshipper. He who worships in spirit and in truth in both realms enters into the full experiences of Christian worship.

These two types of worship are more than complementary. In my cellar is a pile of screened soft coal. However much of it is shovelled into the steam heater the house is not satisfactorily warmed. The fire burns, but the coal cakes, the draught cannot pass through, and, though it is stirred often, the heat is not adequate. I have also some hard buckwheat coal but that is equally unsatisfactory, for it packs and the air cannot pass through it to make a glowing fire. If, however, into the heater are thrown alternately a shovelful of the one and then of the other, there soon is a glorious fire; for the buckwheat keeps the soft coal from caking and the soft coal keeps the buckwheat from packing. Each enables the other to burn

freely. So public worship keeps a man's private devotions from being narrow and petty and egoistic; and his private devotions keep his public worship from being formal and impersonal and cold. Each enhances the value of the other and giving up one means inevitably a partial loss of the value of the other.

We may look askance at much in the Eastern and Roman ways of worship, but we cannot help marvelling at their wisdom. We must remember that they were leading people in public worship for a thousand years before Protestantism was born. They have learned much by experience. Why does an Eastern church permit a worshipper to enter the building, secure a candle, go to the platform, light the candle and place it there as a symbol of the prayer he is offering to God, while the priest is chanting the liturgy? Why allow this distraction? Why does the Roman priest not only permit but encourage the worshipper to offer his prayers in private devotions in the church while the priest is saying Mass? Why allow this diversion of attention? Because they have discovered the perils of public worship when unaccompanied by private devotions. Rather than run the risk of losing the latter they are willing to have public worship interrupted by them. The last sermon that I heard on prayer in a Christian pulpit was by a Roman priest. He said little of public prayer or of the Mass or confessional. It was an earnest, almost intense plea for secret prayer, as though recognizing the futility of even their much vaunted public worship without private devotions. Whether conducted

with the barest simplicity or the most elaborate ritualism, church services are ever in danger of becoming ecclesiastical forms. No quest for experience in public worship can be very successful unless guided and supported in some way. The beauty of the service may gratify the æsthetic taste, its ardour may stir the spirit, its emotional utterances may even thrill; but its effect ordinarily will be superficial and ephemeral unless associated with private devotions.

These may be intertwined with the public service as in the Eastern and Roman churches and among the Quakers; or they may precede it as is customary in Anglican and Lutheran churches; or they may be observed in the home, or by the wayside, or on the mountain, or while walking through the meadows; but they must have a place if public worship is to attain, even approximately, its possibilities.

Even more vital is this subject to the leader himself. Certain dangers threaten him. Because he must voice the prayers of the people, he may be so conscious of their presence and of their judgment upon his utterances as to lose his realization of the presence of God. Sometimes while nominally speaking to God, he is really addressing the people. Because some pray in public so often and must do it at the appointed time and place whatever their feelings, must utter the expected expressions, even though it is purely lip service, they are in danger of becoming cold and formal; and, what is sadder still, of bringing the people down to their low level. What can be done to reduce these dangers?

The most important consideration is the relation

of the leader's public prayers to his secret prayer. If his public prayers are frequent, regular, comprehensive, and comparatively long, while his secret prayers are occasional, casual, indifferent, and hurriedly brief, there is ground for alarm. Has he enough of the latter to balance the former? If prayer which can "be seen of men" has a larger place in his life than prayer "which the Father seeth in secret," in the judgment of Jesus all is not well. Our private devotions are our safeguards. Their spiritual vitality will reduce the temptation and tendency toward formality in our conduct of public worship.

The quest, however, is not only, not even primarily, that the leader should enjoy a real experience himself in public worship, but that the people whom he is leading may have it. If he has a rich and sympathetic voice, if his expressions are culled from choice devotional literature, if he is fluent and imaginative, for a time his simulations of feeling may be stimulating, but ere long the stream will subside and the people, instead of being carried on a full flowing current, will be stumbling along a dry river bed. Secret preparatory prayer, more than anything else, will enable the leader to retain his consciousness of the presence of God, and to escape his other dangers; to transmute the "order of service" into the pure gold of a rich and rewarding spiritual experience for the congregation. Yet how futile even this seems at times. We have pled earnestly for the outpouring of the Holy Spirit upon us, but were able to detect not even the faintest breath. We have been eager in our secret prayer, even like the Master going forth alone at

dawn, only to return in a pathetic spirit of listlessness. Or, having been thrilled by a mountain-top experience, we have returned in hopeful anticipation of conveying our inspiration to our people, only to find that the vision had vanished, and we had for them words, only words, that seemed as idle tales. In keen disappointment, almost in bitterness, we have cried out, "You cannot rely on secret prayer to fill full with deep feeling public worship." It is true. You cannot be sure.

When a youth I was chagrined at my inability to find four-leaf clovers. I set myself to the task and after many days I found one. Not so many days elapsed before I found my second; and still fewer before the third. My discoveries grew more frequent, until finally I sometimes found them when not searching, as I walked and talked with a friend, or even as I hurried along the country road with thoughts far away. Years passed and my interest waned. My search ceased. Now I never find one unexpectedly, and rarely even if I happen to try. The successes, sought and unsought, came only when there was much unsuccessful seeking.

Searching for the things of the Spirit brings not a return by rule or measure. He whose quest for a spiritual experience, either in private devotions or public worship, is occasional will not find much. He who often and eagerly seeks it will not always find it, but he will frequently, and with increasing frequency; and then, oh, joy unspeakable! sometimes unexpectedly it will break upon him in fulness and power.

He will know it. Yes, he will know it in his own soul. He has found it for himself. Of that he has no doubt. Has he given it to others? How can he know whether he has brought that radiant spiritual experience to them? The people will not tell him. They cannot tell him. They should not tell him. He does not need to be told. He looks upon the congregation, and he becomes conscious of a new spirit. He feels something that was not there before. At the close of the service he stands at the door, to meet and greet the people. No one, thank God! tells him that it was a beautiful prayer; but what is there in the clasp of the hand of one and another? These are they who shared with him in the vision, who saw things celestial that it was not lawful to utter. And some are strong men, and some noble women, and some young people, in whose eyes shines a light. Was that the way Moses' face shone when he came down from the mount after his communion with God, when he wist not that his face shone? Then the preacher knows that on this day his quest was not in vain.

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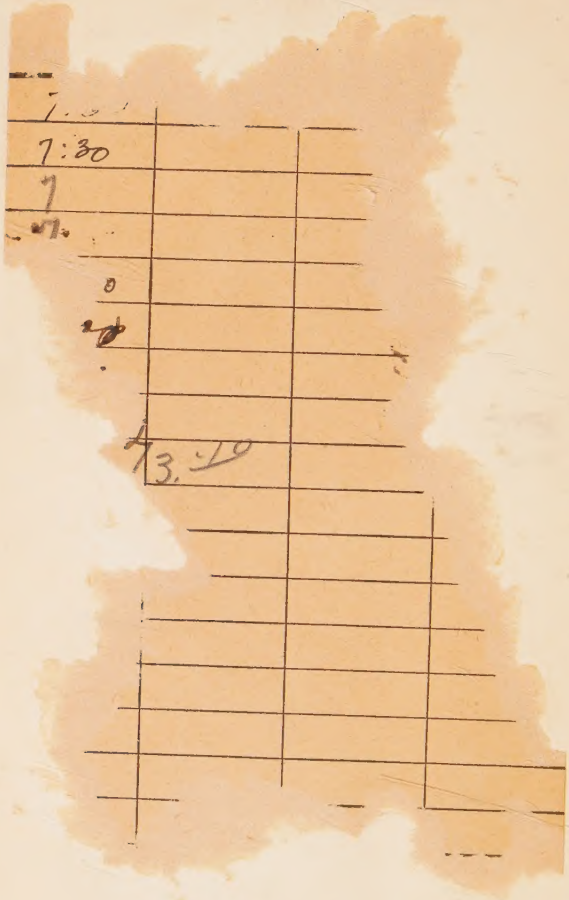
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